The Sunan of Allaah

السُّنَنُ الإلهية

في

الأمم والجماعات والأفراد

في الشريعة الإسلامية

concerning nations, groups and individuals according to the Sharee'ah

تأليف

الدكتور عبد الكريم زيدان

By Dr.Abdul Kareem Zaydaan

مؤسسة الرسالة ناشرون

1-Introduction.
2-The first perspective of these general laws.
3-That which is indicated by this perspective of the laws.
4-Evidence from the *Quraan* indicating towards this perspective of the laws.
5-From the qualities of these laws is permanence and continuity.
6-Man's knowledge represents his knowledge of these laws.
7-The tools by which these laws come to be known.
8-The methods of identifying the general laws according to this first perspective.
9-The second perspective of these general laws.
10-Are such laws contained within the *Sharee'ah*?
11-The definition of the word "*Sunnah*".
12-The chosen definition of the phrase 'The *Sunan* of Allaah'.
13-The *Sunan* of Allaah are the general laws.
14-The *Sunan* of Allaah are permanent, regular and general.
15-The method of acquiring knowledge of the *Sunan* of Allaah.
16-Reporting the *Sunan* of Allaah in various fashions.
17-The importance of studying the *Sunan* of Allaah.
18-The aim in writing this book.
19-The methodology of this work and its chapters.

Chapter One

The *Sunnah* of Allaah concerning causes and effects.

[The law of causes]

20-The meaning of the word '*Subub'*, linguistically.
21-Everything occurs due to a cause.
22-An old article of mine concerning the law of causes.
23-Causes and effects are from the actions of Allaah.
24-Effects are due to their causes and not because of their mere presence.
25A-A response to those who do not consider causes.
25B-Repetition of this doubt and its refutation.
26-For causes to have effects there must be fulfilment of conditions and absence of impediments.
27-Causes and the Decree and Destiny of Allaah.
28-Causes and reliance upon Allaah.
29-Pursuit of causes does not negate reliance upon Allaah.
30-Reliance upon Allaah in conjunction with undertaking causes.
31-The *Sunnah* of Allaah concerning causes and their relation to other *Sunan*.

Chapter Two

The *Sunnah* of Allaah concerning the following of His guidance and the abandonment of it.

[The law of guidance and misguidance]

32-The guidance of Allaah is the only guidance.
33-The guidance of Allaah is Islaam.
34-He who leaves the guidance of Allaah, Allaah abandons him to his choice.
35-A warning for he who follows other than the guidance of Allaah.
36-No grief or fear is upon the follower of Allaah's guidance.
37-A good life for the follower of guidance and a life of hardship for the one who shuns it.
38-The *Sunnah* of Allaah concerning the follower of His guidance and its evidence.
39-The *Sunnah* of Allaah concerning the one who shuns His guidance and its evidence.
40-He who shuns Allaah's guidance is assigned a devil.

Chapter Three

The *Sunnah* of Allaah concerning the struggle between the truth and falsehood.

[The law of struggle]

41-The meaning of the word '*Haqq',* linguistically.
42-The meaning of the word '*Baaṯil',* linguistically.
43-The definitions of the terms: 'The truth' and 'falsehood'.
44-The meaning of the word '*Tadaafu''*, struggle or fight linguistically.
45-What is intended by the terms 'The truth' and 'Falsehood' and the struggle between the two.
46-The struggle between the truth and falsehood is the struggle between their followers.
47-The inevitability of the struggle between the truth and falsehood.
48-Falsehood possesses power that causes it to transgress.
49-The truth must be armed with power in order to protect it.
50-The *Sunnah* of Allaah concerning the struggle between the truth and falsehood.
51-The *Sunnah* of Allaah concerning His granting of victory to the believers does not vary.
52-Excerpts from the *Quraan* regarding the *Sunnah* of Allaah concerning His granting of victory to the believers.
53-The victory of the believers could be delayed for a greater victory.
54-The believers could sustain injuries and enemy domination before their victory.
55-Necessary factors for the victory of the believers and its obstacles.
56-Firstly: *Eemaan*, belief.
57-The current situation of the Muslims does not contradict the *Sunnah* of Allaah concerning His granting of victory to the believers.
58-*Eemaan* and material factors effecting victory.
59-Material power has its effect upon the hearts.
60-Secondly: From the factors that lead to victory is the fear of Allaah, *Taqwa*.
61-The advice of 'Umar to his soldiers, to have *Taqwa* of Allaah.
62-Thirdly: From the factors that lead to victory is assistance of the religion.

63-Group organization in order to assist the religion of Allaah.
64-Fourthly: From the factors that lead to victory are *Jihaad* and the preparation of strength.
65-Neglecting *Jihaad* invites punishment.
66-That which is said to the one who sits back or lazes from *Jihaad*.
67-Preparation of power for *Jihaad*.
68-The meaning of power and that which produces it.
69-Preparation of power is an obligation of Islaam.
70-To prepare trained soldiers is part of the preparation of power.
71-It is compulsory that the power of the Muslims strikes fear into the enemy.
72-Fifthly: From the factors that lead to victory are patience, endurance and guarding the borderlines.
73-That which assists in having patience and endurance with the enemies.
74-Sixthly: From the factors that lead to victory is the remembrance of Allaah.
75-Seventhly: From the factors that lead to victory is taking precautions.
76-The Muslim commanders should order that precaution be taken as well as the other factors that lead to victory.
77-The obstacles to victory.
78-Firstly: Dispute and disagreement.
79-Secondly: Delusion and showing off.
80-Victory is from Allaah only.
81-The victory of the Islamic group.
82-The strength that the Islamic group must prepare.
83-The Islamic group must avoid dispute and difference.
84-It is upon the Islamic group to avoid showing off and doubted matters.

Chapter Four

The *Sunnah* of Allaah concerning trials and tribulations.

[The law of tribulation]

85-The meaning of the word '*Fitnah',* linguistically.
86-The meaning of the word '*Balaa'* tribulation.
87-Summarising the meanings of the words, '*Fitnah'*, trial and '*Balaa'*, tribulation.
88-It is from the *Sunnah* of Allaah to test with evil and good.
89-The various types of tribulation with evil.
90-Testing the people with the décor of this worldly life.
91-Testing the people by causing them to vary in prosperity.
92-From the *Sunnah* of Allaah is the tribulation and testing of the believers with hardship.
93-Testing the believers with *Jihaad*.
94-Testing the believers with various types of harm.
95-The most extensively tried with tribulations from amongst mankind are the Prophets and then those similar to them in virtue.
96-The explanation of these two *Hadeeth* concerning the most extensively tried with tribulations from amongst mankind.

97-What is derived from these two *Hadeeth* concerning the most extensively tried with tribulations from amongst mankind.
98-The explanation of this general *Sunnah*.
99-Tribulation of the disbelieving nation.
100-From the tribulations of the disbelieving nations.
101-The *Fitnah* of the one who professes *Eemaan*.
102-The *Fitnah* of favours and bestowments.
103-The *Fitnah* of wealth and children.
104-Allaah alone is the one who solitarily tests His slaves.
105-Seeking refuge in Allaah from *Fitan*.
106-The testing of the Islamic group.
107-Tribulation of the Islamic group distinguishes and purifies its members.
108-The wisdom behind testing the Islamic group with tribulations.
109-From the tribulations of the Islamic group is the loss of its *Ameer*.
110-A warning from inducing trials or seeking them.
111-Firstly: The Islamic group hastening trials due to its ignorance.
112-Do not wish to encounter the enemy.
113-War is deception.
114-The summary of that which is derived from the two *Hadeeth*.
115-Secondly: The Islamic group seeking tribulations in order to show off.
116-The exposing of the Islamic group, which shows off.
117-The Islamic group can possibly perpetrate the same action as he who fights in order to be heard off and in seeking to show off.
118-Actions that are performed purely for Allaah's sake are the ones accepted by Him.
119-It is not befitting for a Muslim that he should humiliate himself.
120-Thirdly: The Islamic group's misconception can carry it to induce tribulations upon itself.
121-An objection and its refutation.
122-A final reminder for the Islamic group.

Chapter Five

The *Sunnah* of Allaah concerning injustice and oppressors.

[The law of injustice].

123-The meaning of '*Zulm',* linguistically.
124-The definition of '*Zulm'* according to the *Sharee'ah*.
125-'*Zulm'*, transgression is the opposite of ''*Adl'*, justice.
126-The chosen definition of ''*Adl*'.
127-The prohibition of injustice in everything and for every person.
128-The repentance of the oppressor, does this save him from punishment in the next world?
129-The oppressor's punishment in this world.
130-An appendage and extra clarification.
131-From the punishment of an oppressor is his domination by another oppressor.

132-Oppressors will never prosper.
133-The destruction of a nation due to its injustice.
134-The destruction of an unjust nation after its limited term.
135-The *Sunnah* of Allaah is regular concerning the destruction of the unjust nation.
136-A State might remain in existence whilst holding to disbelief but not if it is unjust.
137-The statement of Ibn Taymiyyah concerning the destruction of the unjust State despite the fact that it is Islamic.
138-From the injustice that leads to destruction is prejudice in the implementation of laws.
139-Explaining why injustice causes the destruction of a State.
140-From the effects of injustice is ruin of the land.
141-Delaying the punishment of the oppressors.
142-Methods of protecting the *Ummah* from the punishment of injustice.
143-Firstly: Condemnation of the oppressor.
144-Secondly: Refusing to yield to the oppressor.
145-Thirdly: The showing of aversion towards those who are unjust.
146-Fourthly: An oppressor is not to be assisted in his injustice.
147-Fifthly: An oppressor is not to be assisted into remaining in power.
148-The Islamic group and the *Sunnah* of Allaah concerning injustice and oppressors.
149-What the Islamic group should always remember and never forget.
150-It is incumbent upon the Islamic group to beware of inclining towards oppressors.
151-An exception to the danger of entering upon oppressors.
152-It is not permissible to expand and hasten into taking this exemption.
153-The recompense of inclining towards those who are unjust.
154-It is compulsory upon the Islamic group to enlighten the *Ummah* towards its shortcomings and obligations.
155-A warning for the people from committing disbelief due to injustice.

Chapter Six

The *Sunnah* of Allaah concerning differing and those who differ.

[The law of differing]

156-The meaning of '*Ikhtilaaf*', linguistically.
157-The definition of '*Ikhtilaaf*', according to the *Sharee'ah*.
158-Islaam forbids differing.
159-Benefits derived from the prohibition of differing.
160-The occurrence of difference between the Muslims.
161-The wisdom behind warning against difference despite the inevitability of its occurrence.
162-The destruction of a nation due to differing.
163-The differing that destroys a nation is the blameworthy type.
164-The differing of the scholars of *Fiqh* is not from the blameworthy type.
165-An explanation for why a nation is destroyed through differing.

166-Weakness of the *Ummah* due to differing despite the fact that some disputants are correct whilst others have good intentions.
167-Differing weakens the Islamic group and destroys it.
168-Preventing destruction by the prevention of division.
169-The ways of preventing differing and division.
170-Firstly: The prevention of difference occurring between the *Ummah* and its rulers.
171-Differing with the tyrannical ruler.
172-Differing with the disbelieving ruler.
173-Secondly: Differing amongst the individuals of the *Ummah* and its prevention.
174-A: The differing of the followers of the different *Madthhabs*.
175-Safeguarding from this type of differing.
176-The dispute between those who believe in *Taqleed* and those who refute its permissibility.
177-Safeguarding from this type of differing.
178-The ignorant claiming the ability to perform *Ijtihaad*.
179-It is not permissible to denigrate the *Imaams* of the *Madthhabs*.
180-We respect the scholars, however we do not believe that they are free of mistakes.
181-An obligatory act is not to be left in order to perform a *Sunnah*.
182-The dispute between those who concentrate upon the study of *Fiqh* and the *Soofies*.
183-Avoiding such dispute.
184-Thirdly: The disputes between the various Islamic groups.
185-Unifying these groups.
186-The sphere of work is vast for those who want to work sincerely.
187-Fourthly: Dispute between the members of an Islamic group.
188-The harm of dispute upon the Islamic group.
189-The method of avoiding such dispute.
190-The *Ameer* is a requirement of the Islamic group and he can prevent dispute.
191-The group should select its *Ameer*.
192-It is obligatory upon the group to obey the one selected as the *Ameer*.
193-The *Ameer* is instated in order that he be obeyed and for him to prevent disagreement.
194-Obedience of the *Ameer* is obedience of Allaah and His Messenger.
195-The *Ameer* is not to be obeyed in disobedience to Allaah.
196-The definition of disobedience in which the *Ameer* should not be obeyed.
197-The *Ameer* holding to the principle of *Shoora* is a means of preventing dispute.
198-Is the outcome of *Shoora*, consultation, obligatory upon the *Ameer* or is he at free choice?
199-The result of taking these precautions, which prevent dispute.

Chapter Seven

The *Sunnah* of Allaah concerning those who are equal and those who are different.

[The law of equality and opposites]

200-What is intended by the phrases; those who are equal and those who are different.
201-Equality and difference concerning consequences and rulings.
202-The saying of Ibn Taymiyyah concerning those who are equal and those who are different.
203-Evidence sustaining the law of equality and opposites;
The first proof: Contemplation over the conditions of the disbelievers.
204-The second proof: Taking heed from the destruction of the stronger disbelievers.
205-The third proof: The good and the bad are not equal.
206-Those who share the same causes of punishment are all punished.
207-Firstly: Allaah is severe in punishment to whosoever changes His blessings.
208-What is intended by Allaah's favour and its exchange.
209-Secondly: Allaah punishes whosoever contravenes part of His *Sharee'ah*.
210-Thirdly: Punishment for attempting to fraud the *Sharee'ah* of Allaah.
211-Taking the believers as enemies causes disgrace and destruction.
212-Fifthly: Every transgressor shall suffer the consequence of transgression.
213-Sixthly: He who angers Allaah shall taste His punishment.
214-Seventhly: Punishment descends upon those who deserve it regardless of their power.
215-The end of the disbelievers is one.
216-Recompense of criminals and those who deny the truth is similar to the recompense of their counterparts from amongst the previous nations.
217-There is no equality between a believer and a disbeliever.
218-There is no comparison between a believer and a disbeliever even if the disbeliever does good deeds.
219-Levels of superiority between righteous deeds.
220-Evidence for the superiority of certain deeds.
221-The superiority of some believers due to the superiority of their deeds.
222-The categories of the believers due their superiority.
223-Succession in the Earth for those who deserve it.
224-The nature of this succession of the believers in the Earth.
225-The conditions of this succession.
226-Succession is granted to all those who realise the conditions.
227-The extent of succession in the land is directly proportional to fulfilment of its conditions.
228-Equality in illegibility of victory is due to equality in its causes.
229-Sharing the same reward is due to sharing its same causes.

Chapter Eight

The *Sunnah* of Allaah concerning extravagance and the extravagant.

[The law of extravagance]

230-The meaning of '*Taraf*' and '*Mut-rif*', linguistically.
231-Three characteristics of extravagance and the extravagant.

232-From the customs of the extravagant is to hasten in denying and rejecting the truth.
233-Their argument for denying the Prophets.
234-The methodology of the extravagant in life
235-The stance of the extravagant towards the Islamic group and vice versa.
236-The recompense of the extravagant.
237-The destruction of a nation due to the disobedience of extravagant individuals.

Chapter Nine

The *Sunnah* of Allaah concerning transgression and transgressors.

[The law of transgression]

238- The meaning of '*Tughyaan'*, linguistically.
239-The meaning of '*Tughyaan'* according to the *Sharee'ah*.
240-Examples illustrating the meanings of '*Tughyaan'* according to the *Sharee'ah*.
241-What causes a person to transgress.
242-The first type: Transgression caused by wealth.
243-The second type: Transgression caused by authority.
244-An example of the transgression of authority.
245-Transgression of authority and the claim to lordship.
246-What this claim of lordship entailed.
247-Transgression in authority entails the oppression of the people.
248-The recompense of those who transgress in authority.
249-The *Sunnah* of Allaah concerning transgressors.
250-Who receives admonition from the *Sunnah* of Allaah concerning transgressors?
251-The Islamic group and the transgression of authority.
251-The Islamic group and the transgression of authority.
253-Firstly: Advising the ruler.
254-Secondly: Enlightening the *Ummah* as to its obligation towards the tyrannical ruler.
255-Further enlightenment for the *Ummah.*
256-Enlightening the *Ummah* towards the obligation of treating the helpers of a tyrant like the tyrant himself.
257-The Muslim has an Islamic personality.

Chapter Ten

The *Sunnah* of Allaah concerning ingratitude towards blessings and their exchange.

[The law of blessings and their exchange]

258- The meaning of '*Ne'mah'*, linguistically.

259-A summary of the meaning of the word '*Ne'mah'*, blessing.
260-Ingratitude towards blessings.
261-The *Sunnah* of Allaah concerning ingratitude towards blessings: Firstly: Punishment of such ingrates with famine and fear.
262-Secondly: The destruction of ingrates and their homes.
263-Thirdly: The destruction of the ingrates crops and fruits.
264-The *Sunnah* of Allaah concerning the exchange of blessings.
265-Another verse from the *Quraan* indicating towards this *Sunnah*.
266-The Islamic group and the *Sunnah* of Allaah concerning the exchange of blessings.

Chapter Eleven

The *Sunnah* of Allaah concerning sins and evil actions.

[The law of sins and evil actions]

267-The definitions of 'sin' and 'evil actions'.
268-Disobedience and its relation with sins.
269-Whosoever perpetrates evil shall receive the recompense thereof.
270-The recompense for an evil action is similar to it.
271-Allowing evil is a sin, which necessitates a general punishment.
272-The reason for this general punishment.
273-An objection and it refutation.
274-A question and its answer.
275-The disbelievers fear the believers, due to their disbelief.
276-Sins destroy their perpetrator.
277-A nation is destroyed because of it sins despite the fact that it is powerful.
278-Sins weaken the defence of the believer against Shaytaan.
279-Sins are the causes of disasters.
280-Those calamities that are not caused by sins.
281-The correct stance concerning disasters that afflict the individual and the Islamic group.
282-Firstly: Recognition of the causes of disasters.
283-Secondly: To blame one's self and not others.
284-The benefit behind blaming one's self and not others.
285-Thirdly: Protection against disasters.
286-Fourthly: Striving in the face of calamities in combination with patience.
287-Striving in the face of disaster does not contradict patience.

Chapter Twelve

The *Sunnah* of Allaah concerning *Eemaan*, *Taqwa* and pious deeds.

[The law of *Eemaan*, *Taqwa* and pious deeds]

288- The definition of '*Taqwa'.*
289-The definition of '*Eemaan'*.
290-The definition of 'Pious deeds' or 'work'.
291-From the fruits of *Taqwa* is the '*Furqaan'*, criterion, bestowed to those who fear Allaah.
292-Whosoever fears Allaah, He will make an exit for him.
293-Allaah is with those who fear Him.
294-Allaah's assistance in war for those who fear him.
295-Prosperity is attained through *Eemaan* and *Taqwa*.
296-The reward of the believer who fears Allaah is in this world and the next.
297-Allaah grants victory to the believers.
298-Allaah's deliverance of the believers.
299-The believers are the victors.
300-There is no way for the disbelievers over the believers.
301-Handsome affluence for the believer who fears Allaah.
302-Increased productivity and strength through *Eemaan* and *Taqwa*.
303-The believers shall inherit the Earth.
304-The believer who strives shall not be deprived of the fruits of his efforts.
305-With *Eemaan* and righteous deeds a good life is achieved.
306-What is intended by 'righteous deeds'.
307-The condition of *Eemaan* accompanied by righteous deeds.
308-Is this 'good life' in this world or the next?
309-What is intended by 'a good life'.
310-'A good life' is realized through many things.
311-The good life of a believer does not decrease his reward in the Hereafter.

Chapter Thirteen

The *Sunnah* of Allaah concerning the inducement to an evil end.

[The law of inducement]

312-The meaning of '*Istidraaj'*, linguistically.
313-The meaning of '*Istidraaj'*, inducement according to the scholars of *Tafseer*.
314-Inducement of the disbelievers and the disobedient to an evil end.
315-Inducement of those who deny the truth to an evil end.
316-The inducement of nations to an evil end.
317-The general *Sunnah* of Allaah concerning those who are induced to an evil end.
318-The admonition that should be received from the *Sunnah* of Allaah concerning those who are induced to an evil end.
319-Fear of being induced to an evil end.

Chapter Fourteen

The *Sunnah* of Allaah concerning plots and those who plot.

[The law of plots]

320-The Definition of a plot.
321-The selected definition of ‘a plot’.
322-The various types of plots.
323-The context of the word ‘plot’ is in relation to Allaah, The Most High.
324-Plotting is prevalently used in regards to evil.
325-Leaders are usually those who plot.
326-Why are the wicked ones leaders of society?
327-Why do the wicked ones plot against the people?
328-The various types of evil plots.
329-The various types of evil plots and their nature.
Firstly: Murder, imprisonment and exile.
330-Secondly: Inciting the people to harm the Messengers and their followers.
331-Thirdly: Hindering the people from the *Da’wah* of the truth.
332-The various types of evil plots in relation to those targeted.
Firstly: Evil plots against the Messengers and their followers.
333-Secondly: Plotting against the weak.
334-The punishment of the wicked plotters.
335-Evil plots encompass only those who make them.
336-A question and its answer.
337-Concluding the answer to the question.
338-The punishment for evil plotting is in this world and in the next.
339-The punishment of those who plot is in ways, which they do not perceive.
340- Exposing the affair of the plotters.
341-Allaah is faster at plotting.
342-Unto Allaah belongs all plots.
342-None feel secure from Allaah’s plots except a losing people.
343-The lesson to be drawn from Allaah’s *Sunnah* concerning plots and plotters.
344-The lesson that the Islamic group should learn.

Chapter Fifteen

The *Sunnah* of Allaah concerning the seeking of this world or the next.

[The law of seeking the worldly life or the next]

345-What is intended by ‘the seeking of this world or the next.’
346-The *Sunnah* of Allaah concerning the seekers of this world.
Firstly: In regards to their share of it.
347-Secondly: He repays the reward for their deeds in this world.
348-Those about which the verse of repayment for deeds in this world was revealed.
349-What the seekers of this world gain from it.
350-The *Sunnah* of Allaah concerning the seekers of the Hereafter.
351-An increase in reward for the person who works for the next world.
352-Is it possible to combine seeking this world and the next?
353-The *Tafseer* of this verse that combines the seeking this world and the next.

354-The conditions of combining the seeking of this world and the next.
355-A practical example of combining the intention of seeking this world and that of seeking the next.
356-Firstly: The statements of the scholars of *Tafseer* concerning the saying of The Most High, **{Seek with that which Allaah has bestowed upon you, the home of the Hereafter…}. [Al-Qasas: 77].**
357-Secondly: The statements of the scholars of *Tafseer* concerning the saying of The Most High, **{… and forget not your portion of this world…}. [Al-Qasas: 77].**
358-Thirdly: The statements of the scholars of *Tafseer* concerning the saying of The Most High, **{…and do good as Allaah has been good to you…}. [Al-Qasas: 77].**

Chapter Sixteen

The *Sunnah* of Allaah concerning the provisions of His slaves.

[The law of provisions]

359-The meaning of '*Rizq'*, linguistically.
360-The intended meaning of 'provision' in our research.
361-Allaah is The Provider, The All Powerful and The Most Strong.
362-Verses, which indicate that Allaah, The Most High, is The Provider.
363-Seek your provision from Allaah.
364-The *Sunnah* of Allaah concerning the provisions of His slaves.
365-Laboring in order to achieve provisions.
366-To gather firewood rather than beg from the people.
367-Striving to seek sustenance does not contradict reliance upon Allaah.
368-Earning lawful wealth is like *Jihaad*.
369-Blessed provisions.
370-Allaah provides for the believer and the disbeliever.
371-Enjoying good provisions.
372-A guideline concerning enjoyment of good provisions.
373-Wealth, in its self does not bring its owner closer to Allaah.
374-Expansion and constriction of provisions and what this indicates.
375-Some of the wisdom behind the varying levels of provisions.
Firstly: So that you may aid one another.
376-Secondly: In order to prevent transgression.
377-The believer does not worry about this variation of provisions.
378-A warning against misunderstanding.
379-The stance of a Muslim towards the *Sunnah* of Allaah concerning provisions.
380-Firstly: The stance of a Muslim if he is granted extensive provisions.
381-The stance of a Muslim if he is restricted in his provisions.

Chapter Seventeen

The *Sunnah* of Allaah concerning harshness and kindness.

[The law of harshness and kindness]

382-The meaning of ‘harshness’, linguistically.
383-The meaning of ‘kindness’, linguistically.
384-The *Sunnah* of Allaah concerning harshness.
385-The *Sunnah* of Allaah concerning kindness.
386-Allaah loves kindness.
387-The span of this desired kindness.
388-Kindness was from the manners of the Prophet (S.A.W).
389-The Islamic group in relation to the *Sunnah* of Allaah concerning harshness and kindness.
390-The need of the *Ameer* of the Islamic group to be kind towards its members.
391-The conclusion.

In the Name of Allaah, The Most Beneficent, The Most Merciful.

The Sunan of Allaah concerning nations, groups and individuals according to the Sharee'ah.

By Dr. Abdul-Kareem Zaydaan.

Past Lecturer and Head of the Department of *Sharee'ah,* the Faculty of rights, University of Baghdad.

Past Lecturer and Head of the Department of *Sharee'ah,* the Faculty of literature, University of Baghdad.

Past Director and Lecturer of *Sharee'ah,* the Department of Higher Education.

Active Lecturer, University of Baghdad.

Introduction.

1-All praise be to Allaah, Lord of the Worlds and may His blessings and peace be upon our Prophet Muhammad, his family and companions...To commence:

Indeed all that is contained and continues to occur in this world does so through no coincidence or haphazardness rather it all transpires according to general laws that are firmly established and nothing departs from them. This encompasses plants, inanimate objects, animals, human beings, heavenly bodies and that arising from their existence and interactions. Including natural phenomena such as rainfall, the blowing of the winds, the eruption of volcanoes and the rotation of night and day. This incorporates the developing stages of the human being inside the womb as well as extending to whole nations and what descends upon them of misery or happiness, rise or decline, superiority or abasement, strength or weakness, survival or destruction and other such episodes. All of this that we have mentioned, its existence and occurrence in this world, does so through no coincidence or haphazardness, rather this all takes place according to general laws that are firmly established and nothing is secluded from their rule.

2-The first perspective of these general laws.

These general laws that I have indicated to are of two perspectives:

The first perspective: They are the laws to which all tangible occurrences and living creatures submit to in their physical existence. The material entity of the human being also yields to these general laws in his movements, sickness, old age and in the requisites of survival and other such matters. The scholars do not differ as to the existence of this perspective of the general laws and the submission of material existence to them.

3-That which is indicated by this perspective of the laws.

The reality of this perspective of these general laws is of the greatest evidence proving the existence of Allaah, The Most High, The Magnificent Creator. This is because it is not possible for mere inanimate matter that has no intellectual capacity to coordinate these immense detailed laws upon which the whole of existence revolves. Rather that which is comprehendible and acceptable is the one who contrived these laws is The Creator of existence. That is to say, Allaah, exalted is His Majesty.

4-Evidence from the *Quraan* indicating towards this perspective of the laws.

The Noble *Quraan* has indicated towards this perspective of the general laws in numerous verses such as in the saying of The Most High,

{And the sun runs on its fixed course for a term. That is the Decree of The All-Mighty, The All-Knowing. And the moon We have measured for it mansions till it returns like the old dried curved date stalk. It is not for the sun to overtake the moon, nor does the night outstrip the day. They all float, each in an orbit.}. [Yaa-Seen: 38-40].

Concerning the creation of human beings and their submission to this perspective of these laws, is His saying,

{And indeed We created man out of an extract of clay. Thereafter We created him as a drop of semen in a safe lodging. Then We created the drop of semen into a clot, then We created the clot into a lump of flesh, then We created out of the lump of flesh bones, then We clothed the bones with flesh, and then We brought it forth as another creation. So blessed is Allaah, the best of creators.}. [Al-Muminoon: 12-14].

It is obvious that the creation of man and the stages through which he passes whilst in the womb yield to these firmly established general laws.

5-From the qualities of these laws are permanence and continuity.

From the qualities of these general laws, as regards to this first perspective, is their permanence and continuity and this is proven by their regularity. For visible occurrences all flow in accordance to them, for example the land is brought to life with rain and plants spring forth from it, The Most High has said,

{And a sign for them is the dead land. We give it life and We bring forth from it grains, so that they may eat thereof.}. [Yaa-Seen: 33].

Likewise, the orbiting of the sun and moon and the floating of ships in the seas are in harmony to these general laws, The Most High has said,

{And a sign for them is that We bore their offspring in the laden ship.}. [Yaa-Seen: 41].

What indicates towards the continuity of these laws, regarding this first perspective, is the fact that Allaah draws attention to that visible of creation, causing it to be from the signs of His Creativity and Lordship for people of understanding and thought. If it were not for the regularity of such phenomena, which are subservient to fixed laws, it would not be correct to draw attention towards them nor consider them to be from His signs, The Most High. Of these signs is His saying,

{Verily in the creation of the heavens and the Earth and in the alternation of night and day and the ships that sail through the sea, of which is of use to mankind, and the rain that Allaah sends down from the sky and makes the earth alive therewith after its death and the creatures of all kinds that He has scattered therein and in the veering of the winds and clouds that are subservient between the sky and the earth are indeed signs for people of understanding.}. [Al-Baqarah: 164].

Also, The Most High has said,

{Allaah, it is He Who has subjected to you the sea that ships may sail through it by His Command and that you may seek from His Bounty and that you may be thankful.}. [Al-Jaathiyah: 12].

Furthermore His saying,

{And He has subjected to you all that is in the heavens and all that is in the Earth. It is all as a favour and kindness from Him. Verily in this are signs for people who reflect.}. [Al-Jaathiyah: 13].

The significance of citing these two verses here is that Allaah has taught humans how to achieve their needs from the subservient seas and that which He has created in the heavens and the Earth. This is accomplished by educating them into how these creations yield to fixed principles in their existence, that is general laws, and how to benefit from them according to these laws. The Most High has said,

{…and you see the earth barren, but when We send down water on it, it is stirred, and it swells and puts forth every lovely kind of growth.}. [Al-Hajj: 5].

He also has said,

{And Allaah sends down rain from the sky and then He revives the earth therewith after its death. Verily, in this is a sign for people who listen.}. [An-Nahl: 65].

6-Man's knowledge represents his knowledge of these laws.

What is actually intended by man's knowledge, concerning existence in its material essence and what is linked to it of physical occurrences, is his knowledge of these general laws that rule existence. Man benefits from these general laws according to the extent of his knowledge concerning their details and various aspects. He has no power to change anything concerning them, rather all he can do is expand his knowledge to encompass their extremely numerous details and diverse aspects. This expansion of knowledge is accomplished by means of tools that Allaah, The Most High, has bestowed upon him. So what are these tools?

7-The tools by which these laws come to be known.

The tools by which these general laws come to be known are indicated in the noble verse,

{And Allaah has brought you out of the wombs of your mothers whilst you know nothing and He fashioned for you hearing, sight and hearts that you might give thanks.}. [An-Nahl: 78].

Zamakhshari states in his *Tafseer* of this verse,

{…and He fashioned for you …}

"That is to say, He has not equipped you with these things except to be as tools with which to remove the ignorance upon which you were born and to gather knowledge and implement it."[1].
Also, Qurtobi mentions in his *Tafseer*,

{…and He fashioned for you hearing, sight and hearts…}

"That is to say, by means of which you learn and perceive."[2]

8-The methods of identifying these general laws according to this first perspective.

The methods of identifying these laws, using the tools that Allaah has installed in mankind (Hearing, sight and mind) are observation, viewing and reflection. In the light of these processes, results are formulated concerning the principles that rule material existence and physical occurrences.
Aaloosi, may Allaah, The Most High, have mercy upon him, explains in his *Tafseer* of the noble verse,

{And Allaah has brought you out of the wombs of your mothers whilst you know nothing and He fashioned for you hearing, sight and hearts that you might give thanks.}. [An-Nahl: 78].

" The meaning of which is, He has created these things for you as equipment by which you attain knowledge and information. You sense with your perceptions and perceive with your intelligence detailed matters. Hence you reflect upon what they clarify of the apparent and the ambiguous, due to these things being repeatedly sensed. Thus by this you attain indisputable knowledge, into which further investigation leads to the developed sciences."[3].
The Noble *Quraan* has ordered observation and reflection of Allaah's creations in the heavens and the Earth so that mankind may increase in conviction as to the fact that Allaah is The Mighty Creator. Furthermore, that they may come to know, what Allaah creates is done so with accuracy and order and all that exists flows according to His command in concurrence with laws placed by Him. Of such verses that encourage observation and reflection about the creation, in order to draw closer to its secrets and how it operates, is The Most High's saying,

{Say: Behold all that is in the heavens and the earth…}. [Yoonus: 101].

Hence the basis of acquiring knowledge of these general laws according to this first perspective is observation, reflection, investigation and experimentation. In addition to this the Noble *Quraan* contains indications towards scientific facts that are encompassed by these general laws in accordance to this first perspective. Some of these are processes, which Allaah has mentioned whilst expounding His immense power, whilst verifying His wish and coordination of His creation, such as how He forms rain and causes it to descend. He also explains how He causes the pollination of plants with the winds as in his saying,

---

1 *Tafseer Az-Zamakhshari: 2/724.*
2 *Tafseer Al-Qurtobi: 10/151.*
3 *Rooh al-Ma'aany, Tafseer Al-Aaloosi: 13/201.*

{And We send the winds fertilizing…}. [Al-Hijr: 22].

Similarly He has indicated towards the decrease of air pressure as altitude increases. This is understood from His drawing a similitude between the one who is misguided, thus his chest is constricted, and the one who ascends into the sky in His saying, The Most High,

{…and whomsoever He wills to send astray, He makes his breast closed and constricted as if he is ascending into the sky…}. [Al-An'aam: 125].

To achieve knowledge of these laws according to this first perspective is open to all. The Muslim and the disbeliever can both attain it, for the one who exerts greater effort and strives more in observation and investigation is the one who encompasses more of its details and finer aspects. This is general and for every one. The Muslims are not specified as being the sole possessors of any part of this knowledge just because they are Muslims. The difference between the people in this is the intention behind the study of these laws and the various ways of deriving benefit from them. The intention of a Muslim is regulated by the rulings of the *Sharee'ah,* for that which it permits or obligates is the permissible or the obligatory and that which it prohibits is the disliked or the forbidden.

9-The second perspective of these general laws.

The second perspective concerns the submission of humans to these general laws in respect to them being individuals, groups or nations. What is intended here is their submission to them in their movements, conduct and behaviour throughout their whole lives. This includes the various circumstances that they experience and their consequences such as prosperity and hardship in life, happiness and misery, honour and abasement, progress and decline, strength and weakness and other such social conditions in this present world. This is in addition to their earnings in the next world of punishment or bliss in concurrence to the rulings of these general laws according to this second perspective.
This is the subject of this book.

10-Are such laws contained within the *Sharee'ah*?

At this point we may ask; are such laws in accordance to this second perspective contained within the *Sharee'ah*? Does the whole of mankind yield to the principles of these laws and their rulings laws in their conduct and behaviour including the consequences of their actions?
The answer; The *Sharee'ah* consisting of the Holy *Quraan* and the Prophetic Noble *Sunnah* clarifies with absolute clarity the existence of general *Sunan*[4] by which Allaah operates. Mankind submits to their rulings in their movements, conduct, behaviour and in their various stances towards the *Sharee'ah* of Allaah for which they are recompensed for, in this world and the next.
Does the phrase '*Sunan*' of Allaah imply the same meanings as those implied by the term 'general laws' which we have previously discussed?

---

[4] *Sunan*, the plural of *Sunnah*.

The answer to this is to follow, after I have clarified the meaning of the phrase '*Sunan* of Allaah' linguistically and according to the definitions of the scholars of *Fiqh* and *Tafseer*.

11-The definition of the word '*Sunnah'*.

The word *Sunnah* in the Arabic language means, line of conduct, way or course, whether this be good or bad.
This is as is mentioned by Ibn Mundthoor in his book *Lisaan al-'Arab*[5] and Ibn Atheer in his book *An-Nihaayah*, *"The basis of this word is way and conduct and in the Hadeeth concerning the Majoos*[6]*,*

"Treat them in accordance to the Sunnah concerning the treatment of the people of the scriptures."

That is to say handle them in the same way and compel them to accept the Jizyah tax."[7]
Feeroze-Aabaady explains the meaning of the word *Sunnah, "Its basis is, way and conduct. From this is the saying of the Prophet (S.A.W),*

"Whosoever formulates a good Sunnah…"

That is to say a good way. The Sunnah of the Prophet (S.A.W) is his way that he use to pursue."[8]
Sheikh ul-Islaam Ibn Taymiyyah states, *"The Sunnah is a pattern that implicates its performance a second time as was performed the first time and this is why Allaah The Most High has ordered that it be taken into consideration."*[9]
Raazi states in his *Tafseer*, *"The Sunnah, the straight path and the followed example."*[10]
Rasheed Ridhaa author of *Tafseer al-Manaar* mentions, *"Sunan is the plural of Sunnah and it is the way of worship, the course to be pursued and the example to be followed."*[11]

12-The chosen definition of the phrase 'The *Sunan* of Allaah'.

It is noted that the connotations of the word *Sunnah* revolve around the meaning, the followed course. Hence the meaning of the phrase 'The *Sunan* of Allaah' is, the course that Allaah follows in his treatment of mankind based upon their behaviour, actions and attitudes towards His *Sharee'ah* and Prophets, including the incurred consequences of this in this world and in the next.

13-The *Sunan* of Allaah are the general laws.

---

5 *Lisaan al-'Arab* by *Ibn Mundthoor: 18/89.*
6 The ancient Persians, Magi.
7 *An-Nihaayah fee Ghareeb al-Hadeeth* by *Ibn Atheer: 2/409.*
8 *Basaair Dthawi at-Tamyeez fee Lataaif al-Kitaab al-Azeez* by *Feeroze-Aabaady: 3/267,268.*
9 *Majmu' al-Fataawa* by *Sheikh ul-Islaam Ibn Taymiyyah: 13/69.*
10 *Tafseer ar-Raazi: 9/11.*
11 *Tafseer al-Manaar: 4/140.*

The *Sunan* of Allaah, The Most High, are the courses followed by Him in treating mankind according to their actions and behavioural patterns and it includes as we have mentioned their incurred consequences in this world and the next. This indicates that the meaning of phrase 'The *Sunan* of Allaah' is synonymous with the term 'general laws' as the actions of mankind and their conduct yield to the rulings of these *Sunan* hence they can also be called the general laws.

14-The *Sunan* of Allaah are permanent, regular and general.

As the *Sunan* of Allaah are synonymous with the general laws that rule the actions of mankind and their behavioural patterns they have the qualities of permanence, regularity and generality, as this is the norm concerning laws. They are firm and do not change, The Most High said,

{That was the *Sunnah* of Allaah concerning those who passed away of old and you will find no change in the *Sunnah* of Allaah.}. [Al-Ahzaab: 62].

He has also said,

{…so no change will you find in the *Sunnah* of Allaah, nor will you find in the *Sunnah* of Allaah any alteration.}. [Faatir: 43].

They are regular without any variation. Their regularity is proven by the fact that Allaah has narrated to us accounts of past nations and the calamities that befell them. This is so that we may take heed and care as not to perpetrate their crimes so as not to be afflicted with what afflicted them. If it were not for their regularity it would not be possible to draw warnings and admonition from such narrations. Of such verses is His saying,

{…so take admonition O you of vision.}. [Al-Hashr: 2].

This is after He had narrated to us what befell the tribe of Bani an-Nadheer due to their evil deeds.
Aaloosi states concerning this verse, *"That is to say take heed from that which overcame them –The Jews of Bani an-Nadheer– of immense inconceivable catastrophes and abstain from perpetrating disbelief and disobedience that led them to this. Consider their stance of betrayal and trust in other than Allaah, The Most High, which led to the destruction of their homes, at their own hands, and at the hands of their enemies. Furthermore they had to migrate from their lands whilst in despise of this. Then reflect upon your condition and do not rely upon collaboration in taking precautions thus trusting in other than Allaah, The Most Honourable and Majestic. Rather place your full trust in Him."*[12]
Similarly is His saying, The Most High,

{Many similar *Sunnah* befell those before you, so travel through the Earth and see what was the end of those who disbelieved. This is a plain declaration for mankind, guidance and an exhortation for the pious.}. [Aale-'Imraan: 137-138].

---

[12] *Tafseer Rooh al-Ma'aany* by *Aaloosi: 28/41.*

The *Sunan* of Allaah are general and their rulings unfold upon everyone without prejudice or distinction, The Most High has said,

{Are your disbelievers superior to those? Or have you immunity in the Divine Scriptures?}. [Al-Qamar: 43].

Qurtobi states in his explanation of this verse, *"That is to say, your disbelievers are not any better than the disbelievers of the previous nations who were destroyed because of their disbelief."*[13]

He also said,

{And indeed, We have destroyed your likes, is there then any that will remember.}. [Al-Qamar: 51].

He The Most High has also said,

{It will not be in accordance with your desires or those of the people of the scriptures, whosoever works evil will have the recompense thereof…}. [An-Nisaa: 123].

Rasheed Ridhaa explains this verse in his saying, *"The meaning of which is, anybody who perpetrates evil is thrown to his recompense because reward is dealt in accordance to the Sunnah of Allaah, The Most High, and it is the natural consequence of deeds from which there is no divergence."*[14]
Hence the *Sunan* of Allaah are permanent, regular and general, furthermore they are not isolated to specific individuals or nations at the exception of others. If it were not for this fact there would be no meaning in recalling the accounts of past nations and directing that one should contemplate the calamities that befell them. However since what unfolded upon them and overcame them is applicable to others if they commit such crimes, it is worthy to recall their reports and order that warning lessons be taken from them.

15-The method of acquiring knowledge of the *Sunan* of Allaah.

The method of acquiring knowledge of the *Sunan* of Allaah (That is the second perspective of the general laws) is by referring to His Glorious Book and the *Sunnah* of His Noble Prophet Muhammad (S.A.W), for that which they contain is the decisive word.
That which they verify as being a *Sunnah* of Allaah, that is part of His general law according to which the episodes of mankind unfold, are the absolute truth and the true word,

{…and whose words can be truer than those of Allaah?}. [An-Nisaa: 122].

They are the true factual report concerning this general law,

{…and who is truer in statement than Allaah?}. [An-Nisaa: 87].

---

[13] *Tafseer al-Qurtobi: 10/145.*
[14] *Tafseer al-Manaar: 5/434.*

16-Reporting the *Sunan* of Allaah in various fashions.

Allaah, The Most High, sometimes mentions His *Sunan* or general laws without using the word *Sunnah*. For example, He affirms a certain result based upon a definite trait or state. Likewise He may confirm a particular consequence founded upon a specific cause or condition. This type of reporting is the affirmation of an established *Sunnah* of Allaah, as is in His saying,

{And those were the towns We destroyed when they did wrong…}. [Al-Kahf: 59].

Also in His saying,

{…Verily! Allaah will not change the condition of a people as long as they do not change the state of their own selves…}. [Ar-Ra'd: 11].

17-The importance of studying the *Sunan* of Allaah.

The *Sunan* of Allaah, which He has clarified in The *Quraan* and those verified by His Messenger (S.A.W) are well worthy of study and understanding. Rather this is of crucial importance and of the religious obligations. This is because knowing them is to know part of the religion, The Most High has said,

{…and We have sent down to you the Book as an exposition of everything, a guidance, a mercy and glad tidings for the Muslims.}. [An-Nahl: 89].

Aaloosi, may Allaah, The Most High, have mercy upon him, states in his *Tafseer* of this verse, *"The intended by* **{…everything…}** *is that which concerns the affairs of the religion, that is to say an in depth explanation of everything that is connected with it including the stance of past nations towards their Prophets."*[15]
From this it is clear that Aaloosi considered the stance of the past nations with their prophets to be part of the religion. Including that which transpired between them and the calamities that befell such people due to their conduct and stance towards their prophets. All this occurred in accordance to the *Sunan* of Allaah and He has instructed us to take warning and heed from it. Hence it is derived from this that the knowledge of the *Sunan* of Allaah is a section of knowledge within the religion and it is a necessity. It is from the obligations of the religion because it causes us to perceive the correct code of conduct throughout life so that we may not fall into error, deception and false hopes. Through this knowledge we avoid what Allaah has warned us against and we triumph with His promise to His pious believing slaves.

18-The aim in writing this book.

The aim of writing this book is to clarify some of the concepts of the *Sharee'ah* for the Muslims and to spread this amongst them so that they may awaken. Furthermore, that it may be as an invitation for them to search their inner selves, qualities, conditions and what

---

[15] *Tafseer al-Aaloosi: 14/214.*

they are upon, in respect to them being individuals, nations, or groups, in the light of the *Sunan* of Allaah, which He has clarified for us. This is so that they may acknowledge with firm conviction that their conditions, which sadden a friend and please an enemy and the calamities that have befallen their dwellings, have not occurred out of coincidence or in a haphazard fashion. Rather this has come to pass as a direct consequence of what they have perpetrated or failed to implement. That they may also come to know with absolute certainty that to escape from this evil situation, which they are suffering, can never be possible except by following the requirements of the *Sunan* of Allaah. Refuge can never be in following other than this and certainly not in that which is opposing to it. Furthermore that they may come to realize that he who wants to change his evil condition without making preparations for change is like the one who wants to cool water by placing it on fire or the one who wants to heat it by placing it on ice…

The authoring of this book is not from intellectual indulgence nor is it intended to be a theoretical research paper. Rather it is for the sake of educating my beloved ones and my fellow Muslim brothers everywhere about some of the important realities of Islaam, its concepts and established laws. This is not so that they can merely store this information in their heads rather it is so that they might make it a driving force for their souls. That they might make it a source of encouragement, which pushes them into working seriously and correctly according to the requirements of the *Sunan* of Allaah towards changing evil to good. That they may change a life of abasement to that of honour and transform lowly submission to transgressors, disbelievers and disobedients, to that which Allaah has intended for the believers of honour, dignity and leadership for the whole of mankind. The Most High has said,

{So do not become weak or sad and you will be superior if you are indeed believers.}. [Aale-'Imraan: 139].

He has also said,

{…but honour, power and glory belong to Allaah and His Messenger but the hypocrites know not.}. [Al-Munaafiqoon: 8].

19-The methodology of this work and its chapters.

As we have mentioned the topic of this book is the second perspective of the general laws that rule creation. They are also known as the *Sunan* of Allaah and they concern the conduct and actions of mankind in this world and the consequences and results of this in this world and in the next.

As for the first perspective of the general laws, they are also encompassed by the phrase 'The *Sunan* of Allaah' as defined by the *Sharee'ah*. However these *Sunan* concern what is apparent of the creation and physical phenomena, thus I will not be discussing them except in the context of drawing examples and digression in discussion. Anyhow this rarely occurs.

I have divided this book into chapters and given each chapter a title. Each title is based upon the content of the chapter and the contents of each chapter is some of that covered by the particular *Sunnah* of Allaah under discussion…

All this is so that it may be easy for the reader to encompass the various topics of the book without any difficulty or confusion.

Based upon this the chapters of the book are as follows,

Chapter One: The *Sunnah* of Allaah concerning causes and effects. [The law of causes].

Chapter Two: The *Sunnah* of Allaah concerning the following of His guidance and the abandonment of it. [The law of guidance and misguidance].

Chapter Three: The *Sunnah* of Allaah concerning the struggle between the truth and falsehood. [The law of struggle].

Chapter Four: The *Sunnah* of Allaah concerning trials and tribulations. [The law of tribulation].

Chapter Five: The *Sunnah* of Allaah concerning injustice and oppression. [The law of injustice].

Chapter Six: The *Sunnah* of Allaah concerning differing and those who differ. [The law of differing].

Chapter Seven: The *Sunnah* of Allaah concerning those who are equal and those who are different. [The law of equality and opposites].

Chapter Eight: The *Sunnah* of Allaah concerning extravagance and the extravagant. [The law of extravagance].

Chapter Nine: The *Sunnah* of Allaah concerning transgression and transgressors. [The law of transgression].

Chapter Ten: The *Sunnah* of Allaah concerning ingratitude towards blessings and their exchange. [The law of blessings and their exchange].

Chapter Eleven: The *Sunnah* of Allaah concerning sins and evil actions. [The law of sins and evil actions].

Chapter Twelve: The *Sunnah* of Allaah concerning *Eemaan, Taqwa* and pious deeds. [The law of *Eemaan, Taqwa* and pious deeds].

Chapter Thirteen: The *Sunnah* of Allaah concerning the inducement to an evil end. [The law of inducement].

Chapter Fourteen: The *Sunnah* of Allaah concerning plots and those who plot. [The law of plots].

Chapter Fifteen: The *Sunnah* of Allaah concerning the seeking of this world or the next. [The law of seeking the worldly life or the next].

Chapter Sixteen: The *Sunnah* of Allaah concerning the provisions of His slaves. [The law of provisions].

Chapter Seventeen: The *Sunnah* of Allaah concerning harshness and kindness.

[The law of harshness and kindness].

Chapter One

The *Sunnah* of Allaah concerning causes and effects.

[The law of causes]

20-The meaning of the word '*Subub*', linguistically[16].

Ibn Mundthoor states, *"The word Subub[17] in the Arabic language is defined as everything that is used to attain something else."*[18]
In accordance to this linguistical meaning of the word is His saying, The Most High,

{…and We gave him the cause of everything. So he followed a cause.}.
[Al-Kahf: 84-85].

Feeroze-Aabaady explains the meaning of this verse in his saying, *"The meaning of which is, Allaah gave him[19] an amount of knowledge and the means concerning everything hence he pursued one of these means."*[20]
Zamakhshari states, *"A cause is something by which the intended is achieved whether it be knowledge, power or a piece of machinery"*[21]
Hence the observed meaning of something being a cause is it being a method of accomplishing something else whether this cause is something tangible such as machinery or abstract such as knowledge or power.

21-Everything occurs due to a cause.

The Noble *Quraan* has revealed that everything occurs due to causes, it is irrelevant whether such occurrences are connected to inanimate objects or plants, animals, mankind, heavenly bodies or other various physical creations, there are still causes behind them. The law of causes is the linking of effects to their causes and connecting results to their preliminary factors. This law completely encompasses everything on this planet including the episodes that take place concerning mankind in this world and the next.
Sheikh ul-Islaam Ibn Taymiyyah, may Allaah The Most High have mercy upon him states, *"Nothing transpires in existence, in this world or the next, except due to causes. For Allaah is the creator of causes and effects."*[22]

---

16 It should be noted that these meanings are translated from the Arabic language.
17 Reason, means, cause.
18 *Lisaan al-'Arab* by *Ibn Mundthoor: 1/43.*
19 Concerning Dthul-Qarnayn, see *Soorah* al-Kahf verse 83 onwards.
20 *Basaair Dthawi at-Tamyeez fee Lataaif al-Kitaab al-Azeez* by *Feeroze-Aabaady: 3/169.*
21 *Tafseer az-Zamakhshari: 3/74.*

Concerning the material causes is the saying of The Most High,

{…and He has sent down water from the sky and brought forth therewith fruits as a provision for you…}. [Al-Baqarah: 22].

Concerning the abstract causes is His saying:

{…if you fear Allaah, He will grant for you a criterion…}. [Al-Anfaal: 29].

This is as will be clarified later on.
Ibn al-Qayyim mentions, *"The Noble Quraan contains, in abundance, various ways of linking the laws of existence, the Sharee'ah, reward and punishment to different causes. For example Allaah, The Most High has said,*

{Eat and drink at ease <u>for that</u> which you have sent on before you in days past.}. [Al-Haaqah: 24].

He has also said,

{A Book which We have revealed unto you <u>in order</u> that you might lead mankind out of darkness into the light by their Lord's permission…}. [Ibraaheem: 1].

Sometimes Allaah mentions a particular characteristic or state that necessitates a specific ruling, such as in His saying, The Most High,

{…and whosoever fears Allaah, He will make a way out for him…}. [At-Talaaq: 2].*"*[23]

"Hence the Wisdom of Allaah The Most High entails that effects are linked to their causes."[24]

22-An old article of mine concerning the law of causes.

At this point it could be of some benefit to quote an article of mine that was published in the magazine 'Islamic education' close to thirty years ago in Baghdad under the title 'The fearful law'. It contained the following, *"It is often mentioned by the masses that such and such incident occurred by chance and this phrase passes by as if it were correct. However the reality is that this statement is not true and it does not convey the immediate meaning that springs to the mind. For there is no place in creation for chance, rather what exist are means and causes and results that are preceded by preliminary stages. Therefore what is known as chance, is in reality an event that occurs, about which people are unaware of its causes. However ignorance of something does not indicate the non-existence of that thing. This vast amazing and astonishing creation that Allaah, The Most High, has created clarifies this reality,*

---

[22] *Majmu' Fataawa* by *Ibn Taymiyyah: 8/70.*
[23] *Madaarij as-Saalikeen* by *Ibn al-Qayyim: 3/498-499.*
[24] *Madaarij as-Saalikeen* by *Ibn al-Qayyim: 3/478.*

{The One who created everything excellently and He began the creation of man from clay.}. [As-Sajdah: 7].

The creation runs in accord to reasons and causes that formulate general laws, which are of absolute precision. They encompass everything in such a manner that nothing escapes them. They govern every single creation without exception, from the smallest particle to the largest body, from inanimate objects and plants to those numerous creations possessing souls. They regulate the movements of atoms within a substance, to which we are oblivious, as well as the movements of the destructive winds that uproot trees and tear down houses. Everything submits to this fearful law and nothing can break away and escape it. This absolute submission of everything is in reality obedience to The Powerful and Mighty King, The Creator of existence who has ordained this law. The Noble Quraan has affirmed this, The Most High has said,

{And the sun runs on its fixed course for a term. That is the Decree of The All Mighty, The All Knowing.}. [Yaa-Seen: 38].

He, The Most High has also said,

{…and to Him submitted all the creatures in the heavens and the Earth, willingly or unwillingly and unto Him shall they all be returned.}. [Aale-'Imraan: 83].

This general law of Allaah is known in the Noble Quraan as 'The Sunnah of Allaah' and it does not change nor does it fluctuate.
The term 'Sunnah of Allaah' has been mentioned many times in the Quraan along with the fact that it does not vary. This is in order that its implications might adhere firmly in the spirits and that the minds might be preserved from delusions. The Sunnah of Allaah is established upon reasons and causes and linking consequences to preliminary factors, this is accomplished with complete accuracy and regularity. Man is a part of this creation, however he is a superb aspect of it. He yields to this law in all his movements and during times of rest, as well as throughout his other circumsatances. Likewise whole nations succumb to it in their rise and decline, their happiness or misery, their honour or abasement and in their survival or annihilation. This submission of individuals and entire nations is equal to the submission of material events to this fearful law. For in the same fashion that an apple falls from a tree as a result of specific reasons, countries and whole nations are obliterated due to definite causes…
This is the implication of the general Sunnah of Allaah that does not alter or deviate,

{That was the *Sunnah* of Allaah concerning those who passed away of old and you will find no change in the *Sunnah* of Allaah.}. [Al-Ahzaab: 62].

The difference between material and social events is that some of the causes of material events are clear and documented. If we know them it is possible to predict with accuracy results and which necessary factors are required to produce these results. For example water freezes if its temperature decreases to a certain level and it boils if its temperature rises to a certain level and likewise are other such material events… As for the reasons behind social events such as those connected to politics, economics, progression, survival, dominance, triumph, defeat, desertion etc they are numerous and precise. They subdivide and are interlinked and it can be difficult for many to encompass their details. However despite this difficulty it is possible for the one who reflects and investigates thoroughly, to

encircle them. It would then be possible for him to affirm an eventual result based upon specific reasons even though he could not predict exactly when this result would take place. For example we can affirm with absolute certainty that a particular authority will decline if we find that it is established upon transgression and terrorization. Even though we cannot predict exactly when this will occur as is the case in our calculation of sunset and sunrise…

Due to this difference between material and social events many people are unaware of the Sunnah of Allaah concerning societies in respects to the behavioural patterns of individuals and whole nations. They are under the impression that their affairs do not submit to the law of reasons and causes as the material creation does. This false notion is further strengthened in their minds by the fact that they observe two countries that share similar reasons –In the apparent- however their conditions are different. Hence they say, "Where is the general law that you claim exists? These reasons are shared by both of them but they have not led to the same consequences?" The fact has surpassed them that reasons definitely lead to their consequences except for if they are restrained by an inhibitor. They have no knowledge of such inhibitors and impediments, just like they have not encompassed all the reasons. The end result being is that they have accumulated error upon error and they do not return to the truth with clear insight…

The Sunan of Allaah have been clarified in many verses of the Noble Quraan. We find them in the verses that relate the various accounts of the Prophets and the episodes that unfolded between them and their people. We also find them in the reports of the past nations and in the narrations of the struggles between the people of truth and the people of falsehood. If we were to count the number of such verses we would find them to be more in number than the verses dealing with rulings, so what does this indicate? We believe that this abundance of verses, which recall the Sunan of Allaah or those that carry their meanings and applications, is firm evidence confirming the importance of knowing the Sunan of Allaah regarding creation. It is obligatory upon the Muslims to comprehend them just as it is obligatory upon them to understand the issues of worship that concern them. This is because Allaah, The Most Honourable and Majestic, does not mention in the Quraan except that which is necessary to recollect and that required by mankind. Hence if something is repeatedly mentioned this proves its importance. For this reason, the verses that we have mentioned contain what calls one to reflect, contemplate, receive admonition and think about the Sunan of Allaah, such as His saying,

{Indeed in their accounts there is a lesson for men of understanding…}. [Yoosuf: 111].

Similarly they contain a clear decree obligating comprehension of the Sunan of Allaah concerning society, such as His saying,

{Many similar *Sunnah* befell those before you, so travel through the Earth and see what was the end of those who disbelieved.}. [Aale-'Imraan: 137].

For this reason we see it as of crucial importance for the Muslims in general –the rulers and those ruled over– to understand the Sunan of Allaah concerning society so that they may be saved from annihilation. So that they can free themselves from the onslaught of obliteration if it sets in, for it has surely begun. Furthermore, they may realize that this understanding is from the requirements of belief and the laws of Islaam."[25]

---

[25] The 'Islamic education' magazine, first issue, *Sha'baan* 1383/ December 1963, p.19-26: 'The fearful

23-Causes and effects are from the actions of Allaah.

Let it be known that something being the cause of something else or it being the result, in it self, of a cause is from the actions and wisdom of Allaah, The Most High. For He, The Most High, is the creator of causes and effects[26]. If it were not for Him these things could not possibly be causes that arise to the existence of others nor would it be conceivable that something could occur as a result of another. The meaning of this is that a cause has its effect in bringing about the existence of its result due to the implementation of the *Sunnah* of Allaah.

24-Effects are due to their causes and not because of their mere presence.

Some people claim that effects occur due to the mere presence of their causes and not because of the causes themselves. They claim for example that the phenomena of burning takes place when fire is present and not because of the fire itself. This assertion is incorrect, for effects happen due to their compelling causes and not because of the mere presence of these causes. Causes have their effects due to the specific qualities that Allaah, The Most High, has placed within them, which dictate that certain results occur in correspondence to these qualities. All of this is in accordance to the Decree, Will and *Sunnah* of Allaah regarding His creation. Hence the phenomenon of burning is produced by fire due to the qualities of heat that Allaah has placed within it that dictate burning and not because burning occurs due to the mere presence of fire.
Satisfaction and nutrition occur when food is eaten and not merely due to eating in its self. Allaah creates a child in the womb of a woman due the introduction of a man's semen in the womb of his wife and not because of this mere introduction. Plants grow due to the planting of seeds and not merely because of the presence of these seeds. Rather effects have arisen from their causes due to the strong qualities that Allaah has placed within these causes that compel these effects. This is irrespective of whether these causes are material or abstract. For example burning is caused by fire, hence fire has the effect of burning. Likewise Allaah, The Most High, has made belief and virtuous actions a cause in achieving His pleasure and happiness in this world and the next. He has made repentance a cause in achieving His forgiveness and mercy. In addition to this He has made differing in a blameworthy fashion and transgression causes in the annihilation of nations and so forth…

25A-A response to those who do not consider causes.

Ibn Taymiyyah has responded to those who do not take causes into consideration and deny that effects are their results. He states, may Allaah, The Most High, have mercy upon him, *"Denying the effects of causes is a deficiency in intelligence and a vilification against the Sharee'ah, for Allaah, The Most High says,*

{…and the rain which Allaah sends down from the sky and makes the earth alive therewith after its death…}. [Al-Baqarah: 164].

---

law'.

[26] *Majmu' Fataawa* by *Ibn Taymiyyah: 8/70.*

He, The Most High, also says,

{Allaah guides with this, those who seek His Good Pleasure to ways of peace…}. [Al-Maaidah: 16].

Including similar verses that carry such meanings. Hence whosoever claims that Allaah performs these effects at the presence of these causes and not through them has contradicted the texts of the Quraan. This is despite the fact that sense and intelligence bear witness that these things are causes. Such a person knows the difference between a forehead and an eye by the fact that one of them has a quality not present in the other. He also knows the difference between a loaf of bread and a stone by the fact that nutrition is achieved through one of them and not through the other."[27]

25B-Repetition of this doubt and its refutation.

It could possibly be argued, *"A cause even if it is complete and correct does not assure the realization of its effect and this indicates that effects do not occur directly because of their causes. Rather effects can possibly occur at the presence of their causes and the following saying of the Prophet (S.A.W) in conjunction with the following verse proves this,*

"None of you shall enter paradise because of his deeds."

They said, "Not even you O Messenger of Allaah?"

He replied,

"Not even me, except through Allaah immersing me in mercy from Himself and grace."

The Most High has said,

{…enter Paradise because of that which you use to do.}. [An-Nahl: 32].

This indicates that an effect does not occur because of its cause rather at its presence."

The response to this doubt: The saying of Allaah The Most High,

{…enter Paradise because of that which you use to do.}.

The word 'because' in this context denotes that virtuous deeds are the cause of entry into Paradise due to the promise of Allaah and His *Sunnah*. Hence the meaning of this verse is, enter Paradise due to your deeds. As for the *Hadeeth*, the Prophet (S.A.W) negated that the word 'because' should signify equivalence and a fair exchange. For deeds are not an equal exchange or a sufficient price for entry into Paradise. Rather for this to occur Allaah's forgiveness, grace and mercy must be attained.[28]

---

[27] *Majmu' Fataawa* by *Ibn Taymiyyah: 8/175.*
[28] A paraphrased response from *Majmu' Fataawa* by *Ibn Taymiyyah: 8/70.*

26-For causes to have effects there must be fulfilment of conditions and absence of impediments.

Let it be known that a cause necessitates its effect if its conditions are fulfilled, that is to say, the requirements for its effectiveness are met. Similarly there must be an absence of impediments, which could obstruct the action of this cause or reduce its effectiveness to such an extent that it cannot produce its required effect. For example food is the cause of nutrition, satisfaction and continuation of life. However this is subject to the condition that the vital organs of the body are healthy so as to benefit from this food. It is also necessary that there are no impediments present such as to prevent the organs from utilizing this food. Crops are caused to grow by tilling the earth and sowing seeds. This is subject to conditions such as the suitability of the earth and seeds for cultivation and the availability of sufficient water. This also requires the absence of impediments that can spoil the growth of the crops such as diseases that destroy them and prevent germination and so forth…
Many scholars have clearly stated this fact, that in order for a cause to produce its effect it is compulsory for its conditions to be fulfilled and there should be no impediments present. Of their statements is the saying of Shaatiby, the scholar of *Fiqh*, *"…whereas if the causes are not performed as should be, by fulfilling their conditions and making sure that there are no impediments present the effects will never transpire whether the person who is responsible wishes or not. This is because the occurrence or non-occurrence of effects is not his choice. Also, the Sharee'ah has not made these things as causes that necessitate their effects, except in conjunction with the fulfilment of their conditions and at the absence of their impediments. For if this is not accomplished the cause is not complete according to the Sharee'ah. It is irrespective, concerning us, whether we maintain that these conditions and the absence of impediments are parts of a cause or not, for the fruits are one."*[29]
Sheikh ul-Islaam Ibn Taymiyyah states, *"Every cause is dependent upon the fulfilment of conditions and the absence of impediments."*[30] After this Ibn Taymiyyah, may Allaah have mercy upon him says, *"It is absolutely necessary that the conditions are met and impediments removed and all this is by the Decree and Destiny of Allaah. There is nothing from amongst causes that is specifically required rather the rest of the causes must also be taken in conjunction. Furthermore impediments and inhibitors must be eliminated so that the intended can be achieved. For example rain in itself is not sufficient to cause plants to grow except if wind, earth and other requirements are taken in combination. In addition cultivation is not successful unless harmful diseases are protected against. Similarly food and drink do not provide nutritional value except by means of the organs and strength that Allaah has placed within the body."*[31]
The saying of Ibn Taymiyyah, *"There is nothing from amongst causes that is specifically required rather the rest of the causes must also be taken in conjunction."* These 'other causes' are called by other scholars conditions and Ibn Taymiyyah himself has called them conditions in other statements of his. Similarly the *Fiqh* scholar, Shaatiby indicated towards this definition in his saying, *"It is irrespective, concerning us, whether we maintain that these conditions and the absence of impediments are parts of a cause or not."*

---

[29] *Al-Muwaafaqaat* by *Shaatiby: 1/218.*
[30] *Majmu' Fataawa* by *Ibn Taymiyyah: 8/133.*
[31] *Majmu' Fataawa* by *Ibn Taymiyyah: 8/167.*

27-Causes and the Decree and Destiny of Allaah.

It is not permissible to neglect causes and fail to undertake them, claiming that this is part of the belief in Allaah's Decree and Destiny. For example a person leaves working and other such causes of provision arguing that if Allaah has decreed for him provision it must reach him whether he works or not. This claim is delusion as well as fantasy and the Prophet (S.A.W) has refuted it. *Imaam* Muslim narrates in his *Saheeh* upon the authority of Ali (R.A) that he said, *"We attended a funeral in the Baqee' Al-Gharqad*[32]*, after which we approached the Messenger of Allaah (S.A.W), he sat down and so we all sat around him and he had a stick with him. He lowered his head and began to trace the ground with the stick, he then said,*

"There is not but one of you, not a breathing soul except that Allaah has written its place in the paradise or the fire and it has been written as wretched or happy."

A man then said, "O Messenger of Allaah, should we not then wait upon what has been written for us and leave actions?"

He replied,

"He who is from the people of bliss shall perform the deeds of the people of bliss and he who is from the people of wretchedness shall perform the deeds of the people of wretchedness."

He then added,

"Perform deeds, for it shall be made easy for everyone. As for the people of bliss they shall ensue the deeds of the people of bliss. Whilst the people of wretchedness shall ensue the deeds of the people of wretchedness."

He subsequently read,

{As for him who gives and fears Allaah, and believes in the best, We shall make smooth for him the path of ease. However as for he who is miserly and thinks himself to be self-sufficient and denies the best, We shall make smooth for him the path for evil.}. [Al-layl: 5-10].*"*[33]

Imaam Nawawiy states in his explanation of this *Hadeeth*, *"This Hadeeth contains the prohibition of leaving the performance of actions in dependence upon the Decree which has proceeded. Rather the Sharee'ah has confirmed responsibility and that the performance of actions is compulsory. It is made easy for every person that which he has been created for and he is unable to achieve other than this."*[34]
Similarly, Allaah, The Most High, has ordered mankind to supplicate to Him, seek His forgiveness and to undertake other essentials that lead to such results as escapement from hardship, forgiveness of sins and in general, achieving the intended. He, who maintains

---

[32] The famous graveyard of Madeenah.
[33] *Al-Minhaaj Sharh Saheeh Muslim* by *Imaam Nawawiy: 16/195-196*
[34] Ibid: *16/196.*

that he does not supplicate to Allaah, The Most High, nor does he seek His forgiveness due to his reliance upon that decreed, is in error. This is because Allaah, The Most High, has made supplication and similar forms of worship causes by which His forgiveness, mercy, guidance, and victory are attained. If Allaah has decreed for His slave something good in response to his supplication or due to him having undertaken the necessary causes then this good that has been decreed for him could not have been achieved without his supplication or without him performing these necessary causes. For that decreed by Allaah due to His knowledge concerning the conditions of His slaves and their end affairs is steered, by means of causes, to their appointed times. Nothing transpires in existence, in this world or the next except due to causes, for Allaah is the creator of causes and effects.[35]

28-Causes and reliance upon Allaah.

Some have claimed that it is from the perfect reliance upon Allaah to leave the undertaking of causes, which people have become accustomed to, such as the carrying of provisions by the traveller on his journey through a desert, as was the case in the past. These people have even gone to such an extent as to claim that it is from this perfect reliance for the one placing his trust totally in Allaah not to carry any provisions with him on his journey to *Hajj* nor on any other type of journey. Hence he is to enter the desert without any provisions or water relying upon Allaah, The Most High!
Ibn Taymiyyah, may Allaah have mercy upon him, states in response to this assertion, *"This belief and those similar spring from poor knowledge concerning the Sunnah of Allaah regarding His creation and his authority. Indeed Allaah, The Most High, has created existence to run by causes and He has legislated for His slaves certain causes by which they attain His forgiveness, mercy and reward in this world and the next. Hence he is mistaken, he who thinks that he can achieve his aim by his mere reliance without having undertaken the causes that Allaah has ordered. Likewise, he who thinks that goals are not dependent upon the relevant causes that Allaah has ordained for them"*[36]
The reality is to neglect and shun the relevant causes and to fail to undertake them alleging that this is reliance upon Allaah, The Most High, leads such a person to be at variance with the *Sharee'ah*. For in fact, Allaah, The Most High, has commanded that causes should be taken. Whoever shuns them has in effect shunned that ordered by Allaah, The Most High.
Ibn al-Qayyim, may Allaah, The Most High, have mercy upon him states, *"Allaah is the one who ordered that causes should be undertaken. Hence he who refuses to carry out that which Allaah has ordered him to has contradicted Him in His command. So how can it be lawful for a Muslim to refuse to undertake all causes?"*[37]

29-Pursuit of causes does not negate reliance upon Allaah.

Let it be known that pursuit of causes does not negate reliance upon Allaah, rather the reliance upon Allaah in itself is the greatest cause by which the intended is achieved and the disliked repelled. Hence he who denies the undertaking of causes, his reliance is not complete. Furthermore the reality of reliance upon Allaah is in trusting, having confidence and finding tranquillity with Him. It is as *Imaam* Ahmad mentioned, an action of the heart,

---

[35] Paraphrased from *Majmu' Fataawa* by *Ibn Taymiyyah: 8/69-70.*
[36] *Majmu' Fataawa* by *Ibn Taymiyyah: 8/529-530.*
[37] *Madaarij as-Saalikeen* by *Ibn al-Qayyim: 3/478.*

meaning that it is a state of the heart and not a saying of the tongue or an action of the limbs.[38]
Based on this correct understanding of reliance upon Allaah, as in accordance to the *Sharee'ah,* trusting in Allaah is a slave's complete dependence upon Him and his confidence that Allaah is sufficient for him. This is in conjunction with the slave having undertaken the legal or customary causes that Allaah has ordained to lead to the required effects. The Noble *Hadeeth* of the Prophet (S.A.W) as narrated by Tirmidthee indicates this,

"If you were to rely upon Allaah properly you would have been sustained as the birds are sustained. They set out in the morning hungry and return in the evening with full stomachs."

This Noble *Hadeeth* indicates that to work for an earning and to undertake the relevant causes are both legislated. For the provision of the birds does not arrive to them whilst they are in their nests rather they have to search for it. Allaah, The Most High, has inspired them to strive in order to obtain it, hence they set out hungry and return satisfied with full stomachs. This is how one who is truthful in his reliance upon Allaah should be, he undertakes the causes in order to achieve his intention and goal. Also narrated by Tirmidthee upon the authority of Anas (R.A), that a man said, *"O Messenger of Allaah, should I tie my camel and thus rely upon Allaah? Or should I leave it and then rely upon Him?"* He replied,

"Tie it and then rely upon Him."

Furthermore in the *Saheeh* of *Imaam* Muslim upon the authority of Abu Hurayrah (R.A), the Prophet (S.A.W) said,

"The strong believer is superior and more beloved to Allaah than the weak believer and there is good in both of them. Adhere to that which benefits you, seek assistance from Allaah and do not become weak…"

Sheikh ul-Islaam Ibn Taymiyyah states regarding this *Hadeeth, "His saying (S.A.W),*

"Adhere to that which benefits you, seek assistance from Allaah and do not become weak"

…is an order to undertake seeking causes as commanded, for this is adherence to seeking that which is beneficial. Alongside this, it is a command to rely upon Allaah and this is achieved through seeking His assistance. Hence he who suffices himself in performing only one of these two orders has disobeyed Allaah by not performing the other."[39]

30-Reliance upon Allaah in conjunction with undertaking causes.

Despite the fact that pursuing and undertaking causes has been commanded, the reliance of the heart is upon Allaah, The Most High, and not upon these causes. Hence the heart and

---

[38] *Madaarij as-Saalikeen* by *Ibn al-Qayyim: 1/114* including that which follows this page.
[39] *Al-Fataawa* by *Ibn Taymiyyah*, the print of *Farajullah Kurdy: 1/359.*

the body, whilst undertaking these causes, are with Him only and His guidance is the reality of reliance. A Muslim undertakes these causes whilst his trust and confidence is with Allaah, such as the farmer of a land who irrigates it with rainwater. He ploughs the earth, sows the seeds and his reliance is upon Allaah, that He will cause it to rain and hence cause the crops to grow. Building upon this, if the undertaking of these causes has been prescribed upon him and he is ordered with this, then it is upon him to carry them out in conjunction with his reliance upon Allaah. This is similar to the manner in which he performs the obligatory deeds and similar to the fashion that he enters into combat against an enemy. He wears body armour plus he carries a weapon. Furthermore he does not suffice in his reliance upon Allaah in fighting the enemy without implementing what the *Sharee'ah* has commanded of *Jihaad* stratagems. Hence he who fails to undertake the causes that have been commanded is incompetent and negligent.[40]

31-The *Sunnah* of Allaah concerning causes and their relation to other *Sunan*.

The *Sunnah* of Allaah concerning causes encompasses an extremely wide sphere including His other *Sunan*. Moreover it could be no exaggeration if I were to say that Allaah's other *Sunan* are established upon this *Sunnah* in a direct or indirect fashion. To the one who reflects upon this, the other *Sunan* appear to be elements of Allaah's *Sunnah* concerning causes and not independent *Sunan*. Therefore their separation and naming by specific names is so that attention can be brought to them due to their particular concepts. Hence they all remain rooted upon the established *Sunnah* of Allaah concerning causes, depending upon it directly or indirectly.

[40] *Majmu' al-Fataawa* by *Ibn Taymiyyah: 8/528-529.*

Chapter Two

The *Sunnah* of Allaah concerning the following of His guidance and the abandonment of it.

[The law of guidance and misguidance]

32-The guidance of Allaah is the only guidance.

The Most High has said,

{Never will the Jews nor the Christians be pleased with you until you follow their religion, say: Verily, the guidance of Allaah that is the guidance…}. [Al-Baqarah: 120].

Ibn Katheer explains this verse in his statement, *"Meaning, say O Muhammad, indeed the guidance of Allaah, which He has sent me with, is the accurate, correct and complete religion."*[41]
Qurtobi states, *"…and it is the real guidance."*[42]
Raazi mentions, *"…it is that deserving to be called guidance, it incorporates all of guidance and there is no other guidance besides it."*[43]

33-The guidance of Allaah is Islaam.

The guidance of Allaah is the real guidance and Muhammad (S.A.W) has been sent with it, The Most High has said,

{He is The One Who has sent His Messenger with guidance and the religion of truth…}. [Al-Fath: 28].

This guidance is Islaam, it contains all of guidance and there is no other guidance after it. Zamakhshari explains the words of The Most High,

{…say: Verily, the guidance of Allaah that is the guidance…}

"This means that the guidance of Allaah is Islaam and this is the real guidance that can be actually called guidance. It is all guidance after which there is no guidance. That which the Jews and Christians claim to follow is not guidance rather it is mere desires."[44]

---

41 *Tafseer Ibn Katheer: 1/163.*
42 *Tafseer al-Qurtobi: 2/94.*
43 *Tafseer ar-Raazi: 4/34.*
44 *Tafseer az-Zamakhshari: 1/183.*

34-He who leaves the guidance of Allaah, Allaah abandons him to his choice.

The Most High has said,

{And whosoever contradicts the Messenger after the guidance has been made clear to him and follows other than the path of the believers, We shall keep him upon that which he has chosen and then burn him in Hell and that is an evil destiny.}. [An-Nisaa: 115].

The guidance of Allaah is Islaam and it is the path of the believers. Hence he who opposes the Messenger (S.A.W) and does not follow Islaam after it has been made clear to him, Allaah, The Most High, abandons him to his own affairs and that which he has chosen for himself of misguidance.
Raazi explains the saying of The Most High,

{…We shall keep him upon that which he has chosen…}

"That is to say, Allaah will leave him to that which he has chosen for himself and He will entrust him to that which he has trusted in."[45]
It is from the obvious that his choice, which he has preferred for himself, is the pathway of error because after the truth there is only misguidance, The Most High has said,

{…so after the truth, what else can there be except misguidance? How then are you turned away?}. [Yoonus: 32].

35-A warning for he who follows other than the guidance of Allaah.

The guidance of Allaah is Islaam and it is the truth. It is compulsory to follow it and that besides it is misguidance, which is obligatory to renounce and abandon. Hence the one who holds onto misguidance loses Allaah's assistance and he becomes one of the transgressors. The Most High says, addressing his Messenger (S.A.W) and commanding the *Ummah*,

{…and if you were to follow their desires after what you have received of knowledge then you would have against Allaah neither any protector nor any helper.}. [Al-Baqarah: 120].

Ibn Katheer explains this verse in his saying, *"This verse contains an extremely strong threat and warning for the Ummah not to follow the various groups of the Jews and Christians after having known the Quraan and the Sunnah, refuge is with Allaah from this. The address is directed to the Messenger and the actual command is for his Ummah."*[46]
In another verse The Most High has said,

{…verily, if you follow their desires after that which you have received of knowledge, then indeed you will be of the transgressors.}. [Al-Baqarah: 145].

---

[45] *Tafseer ar-Raazi: 11/43.*
[46] *Tafseer Ibn Katheer: 1/163.*

The knowledge, which he (S.A.W) has received, is Allaah's guidance of and that which He has legislated from the matters of Islaam. Hence if you were hypothetically to follow the desires of the Jews and Christians you would then be of the transgressors. The address here is directed towards the Messenger (S.A.W) and those intended are his *Ummah*.
In this verse is a warning and threat to those who pursue the people of falsehood in their lies and desires and incline towards them. Rasheed Ridhaa mentions in his *Tafseer* concerning this verse, *"This address, in this threatening manner, directed to the highest of mankind in station in Allaah's esteem, that is the Messenger of Allaah (S.A.W), is an even more powerful warning for others. It is a severe warning to those who pursue desires and try to please people by conforming to that which they are upon of falsehood. Allaah has revealed this verse addressed to the Messenger (S.A.W) despite the fact that those intended are his Ummah. This is so that the believers may come to know that to pursue the desires of the people, even if it is for a good purpose is an immense transgression. It severs the path of truth and hurls people into the abyss of falsehood."*[47]

36-No grief or fear is upon the follower of Allaah's guidance.

The Most High has said,

{We said: Descend, all of you from this place, then whenever there comes to you guidance from Me, whoever follows My guidance there shall be no fear on them nor shall they grieve.}. [Al-Baqarah: 38].

Ibn Katheer says in his *Tafseer* of this verse, *"That is to say those who commit themselves to the revealed heavenly books and to that which the Prophets have been sent with there shall be no fear upon them concerning their encounters in the next world. Nor shall they grieve upon that which passed them by of worldly affairs."*[48]
Rasheed Ridhaa states in his *Tafseer*, *"Those guided by the guidance of Allaah The Most High do not fear that which is to come nor do they grieve over that which has passed. This is because following the guidance makes it easy for them to earn good and it prepares them for the happiness of this world and the next. For him whose outlook is as such, it is easy for him to handle everything that he encounters and it is effortless for him to cope with everything that afflicts him or anything that he may lose. This is because he has firm conviction that Allaah will recompense him for it."*[49]

37-A good life for the follower of guidance and a life of hardship for the one who shuns it.

The Most High has said,

{He said: Descend, both of you, some of you being an enemy to others. Then if there comes to you guidance from Me, then whoever follows My guidance he shall neither go astray nor shall he be wretched. But whosoever turns away from My reminder

---

47 *Tafseer al-Manaar: 2/18.*
48 *Tafseer Ibn Katheer: 1/82.*
49 *Tafseer al-Manaar: 1/285.*

verily for him is a life of hardship and We shall raise him up blind on the Day of Resurrection. He will say: O my Lord! Why have you raised me up blind while I had sight? He will say: Like this Our signs came unto you but you disregarded them and so this day you will be neglected. And thus do We requite him who transgresses beyond bound and believes not in the signs of his Lord and the punishment of the Hereafter is far more severe and more lasting.}. [Taa-Ha: 123-127].

This verse has clarified the *Sunnah* of Allaah concerning the follower of His guidance and the one who turns away from it. Allaah's guidance in this verse means His Books, which He has revealed to His Messengers in order to warn mankind.[50]
Some scholars have explained His guidance here to be the Noble *Quraan* due to that which is narrated from Ibn 'Abbaas, that He said, *"Allaah The Most High has saved the follower of the Quraan from going astray in this world and from being wretched in the next."* He then read this verse.[51]
The reality is that Allaah's guidance here includes all of His Books that He has revealed to His Messengers and ordered them to convey their contents of guidance to mankind. There is no doubt that the *Quraan* is included amongst them rather it is the best of them because it is the last Book thus it is obligatory to follow it at the exclusion of all the others. Based upon this understanding it is permissible and correct to explain the guidance of Allaah in this verse as being the Noble *Quraan* as is narrated from Ibn 'Abbaas.

38-The *Sunnah* of Allaah concerning the follower of His guidance and its evidence.

We have mentioned that the *Sunnah* of Allaah concerning the follower of His guidance, which is the *Quraan*, is that he enjoys a good life in this world. The evidence, proving this *Sunnah* is His saying, The Most High,

{…whoever follows My guidance he shall neither go astray nor shall he be wretched.}. [Taa-Ha: 123].

Ibn 'Abbaas says, *"He will not go astray in this world or be wretched in the next."*[52]
Going astray in this world is deviation from Islaam and wretchedness in the hereafter is punishment.
Zamakhshari states concerning the saying of The Most High,

{…he shall neither go astray nor shall he be wretched.}

"The meaning of which is, wretchedness in the hereafter is the punishment of he who has strayed from the path of the religion in the worldly life. Whereas he who follows the Book of Allaah, implements His commands and avoids His prohibitions is saved from misguidance and from His punishment."[53]
However the composition and context of this verse accommodates the opinion that the wretchedness that is negated from the follower of the *Quraan* includes the negation of it

---

50 *Tafseer al-Qurtobi: 11/258.*
51 *Rooh al-Ma'aany* by *Aaloosi: 16/276.*
52 *Tafseer Ibn Katheer: 3/168.*
53 *Tafseer az-Zamakhshari: 3/95.*

from him in this world as well as in the next. This *Tafseer* is one of the facets in the *Tafseer* of His saying, The Most High,

{…he shall neither go astray nor shall he be wretched.}

Raazi raises a question in his *Tafseer* of this verse concerning this particular facet, he states, *"The third facet, he would not go astray or be wretched in this world. If it is said, the follower of the guidance of Allaah can possibly become wretched in this worldly life. We reply, what is intended is that he will not go astray from the religion nor will he become wretched because of the religion. For if he becomes wretched because of another reason there is no real harm."*[54]
The reality is that the follower of Allaah's guidance, that is the Noble *Quraan,* lives a good life as Allaah, The Most High, has promised and as His *Sunnah* necessitates. The Most High has said,

{Whoever works righteousness whether male or female whilst he is a true believer, verily to him We will give a good life and We shall certainly pay them a reward in proportion to the best of what they use to do.}. [An-Nahl: 97].

The state of a follower of Allaah's guidance, that is the Noble *Quraan,* is that he is a believer and performs virtuous deeds otherwise he would not be a follower of the *Quraan.* He does not become wretched at all throughout the good life that he leads because when considered from all angles it incorporates every type of ease, as Ibn Katheer mentions in his *Tafseer*.[55] This is because wretchedness contradicts the good life that he enjoys hence it is negated from him in this worldly life, just as misguidance is also negated from him in this world. Furthermore, the concern of the follower of the *Quraan* is the pleasure of Allaah hence he is pleased at that which Allaah designates for him in this world and he does not become angry with this. He is happy with Allaah having blessed him with the religion, hence he experiences a good satisfying life. His aspirations, after Allaah having blessed him with Islaam, are directed towards that which is with Allaah and not this world and its fading enjoyments. He does not crave after anything in this world but if it comes his way he does not refuse it and if it passes him by he is not sorry. He certainly experiences a fine existence and leads a good life.

39-The *Sunnah* of Allaah concerning the one who shuns His guidance and its evidence.

As for the *Sunnah* of Allaah concerning the one who shuns His guidance, it is that he should lead a life of hardship as we have mentioned. This *Sunnah* and its proof is in the saying of The Most High,

{But whosoever turns away from My reminder verily for him is a life of hardship…}. [Taa-Ha: 124].

Allaah's Reminder is His *Quraan,* religion or Islaam and to turn away from it is to leave it and not follow it and to seek guidance from other sources.

---

[54] *Tafseer ar-Raazi: 22/130.*
[55] *Tafseer Ibn Katheer: 2/585.*

Ibn Katheer states concerning the saying of The Most High,

{But whosoever turns away from My reminder…}

"That is to say, he who contradicts My order and that which I have revealed to My Messenger and turns away from it pretending to have forgotten it and takes from other than it his guidance."[56]

As for the one who turns away from Allaah's guidance, for him is a life of hardships, that is to say a constricted life in this world. The facet of this is that he is extremely devoted to this world, in amassing from it, fearing its decrease and pursuing it in a self-destructive manner. There is no tranquillity for him nor does he feel any serenity in his heart rather it is tense and restless due to his misguidance even if his exterior is pampered by dressing, eating and living in a luxurious fashion. For indeed as long as his heart is not occupied with Allaah's guidance he will not fell happy nor will he lead a good life and this is in regards to this world.[57]

As for his state of affairs in the next world, the *Sunnah* of Allaah concerning recompense necessitates that he will be afflicted with the punishment of those who shun His guidance. Part of this punishment is that he will be raised on the Day of Resurrection blind due to him having been blind of Allaah's signs and guidance. Allaah, The Most High, informs of this recompense and its reason in his saying,

{But whosoever turns away from My reminder verily for him is a life of hardship and We shall raise him up blind on the Day of Resurrection. He will say: O my Lord! Why have you raised me up blind while I had sight? He will say: Like this Our signs came unto you but you disregarded them and so this day you will be neglected.}. [Taa-Ha: 124-126].

The meaning of which is, this person who has shunned Allaah's guidance will be herded on the Day of Resurrection and he will plead,

{…O my Lord! Why have you raised me up blind while I had sight?}

That is to say, he use to have vision whilst he was in this present world and Allaah, The Most High, will respond to him, saying,

{…like this Our signs came unto you but you disregarded them…}

That is to say, you turned away from the signs of Allaah after they had reached you and you treated them as a forgetful person would. You were blind to them, for somebody who is blind to something forgets and leaves it, hence,

{…and so this day you will be neglected.}

That is to say, you will be left in blindness, as you were blind of Allaah's signs, an appropriate payment because recompense is in accordance to the type of action.[58]

This punishment that awaits the one who shuns Allaah's guidance is worse and longer lasting than the punishment of this world. Those who deny Allaah's signs will also be

---

[56] *Tafseer Ibn Katheer: 3/168.*
[57] *Tafseer al-Aaloosi: 16/277.*
[58] *Tafseer Ibn Katheer: 3/169* and *Tafseer al-Aaloosi: 16/278.*

afflicted by the same punishment as that which will afflict those who shunned His guidance. They will suffer a constricted life in this world and meet their punishment in the next due to the saying of The Most High,

{And thus do We requite him who transgresses beyond bound and believes not in the signs of his Lord and the punishment of the Hereafter is far more severe and more lasting.}. [Taa-Ha: 127].

40-He who shuns Allaah's guidance is assigned a devil.

The one who shuns Allaah's guidance, that is the *Quraan*, Allaah designates for him a devil that accompanies him and does not depart from his side. This devil makes evil deeds appealing to him and hinders him from the path of truth, hence he thinks that he is upon correct guidance. This is in accordance to the *Sunnah* of Allaah concerning those who turn away from his guidance. The Most High has said,

{And whosoever turns away blindly from the remembrance of The Most Gracious We appoint for him a devil to be a companion for him. And verily they hinder them from the path and they think that they are rightly guided.}. [Az-Zukhruf: 36-37].

It has been mentioned in the *Tafseer* of these two verses: He who pretends to be ignorant and negligent and shuns the remembrance of Allaah, that is the Noble *Quraan* and what Allaah has revealed therein and holds to the opinions and falsehood of the misguided, is assigned a devil. That is to say, a devil is allocated to him as a permanent companion and it does not leave him. It prevents him from the lawful and encourages him towards the forbidden, it obstructs him from obeying Allaah and directs him into disobedience and it makes evil deeds seem appealing to him… This is a punishment for him due to his shunning of the *Quraan*. As it is said: Allaah, The Most High, punishes disobedience by causing the disobedient to perpetrate more sins. These devils obstruct those who shun Allaah's guidance from following the path of truth. These rejecters of Allaah's guidance consequently believe that they are rightly guided upon the truth.[59]
These misguided rejecters of Allaah's guidance confirm His words, The Most High,

{Say: Shall we inform you of the greatest losers in respect of deeds? Those whose efforts have been wasted in this life whilst they thought that they were earning good.}. [Al-Kahf: 103-104].

[59] *Tafseer Ibn Katheer: 4/128, Tafseer al-Qurtobi: 16/89* and *Tafseer al-Aaloosi: 25/80.*

Chapter Three

The *Sunnah* of Allaah concerning the struggle between the truth and falsehood.

[The law of struggle]

41-The meaning of the word '*Haqq'*, linguistically.[60]

Ibn Mundthoor mentions in *Lisaan al-'Arab, "The truth is the opposite to falsehood. The matter turned into truth if it became an established reality. Azhari states: It means: binding, in the revelation of The All Mighty,*

{Those upon whom the word has become binding (Haqqa) will say…}. [Al-Qasas: 63].

That is to say, established. Also His saying,

{…but the word of punishment has become binding (Haqqat) upon the disbelievers.}. [Az-Zumar: 71].

That is to say, it has become obligatory and established. A thing has become deserving, that is obligatory. In the revelation of The All Mighty,

{If it then becomes known that these two had deserved (Istahaqaa) sin…}. [Al-Maaidah: 107].

That is to say, they obligated sin upon themselves by performing fraud."[61]
It is mentioned in *Al-Mu'jam al-Waseet, "The matter became truth: It turned out to be correct, confirmed and reality."*[62]
From the previous it is deduced that the word 'Truth' linguistically incorporates the following meanings: Establishment, obligation and correctness. Hence the truth is established, obligatory and correct.

42-The meaning of the word '*Baaṯil'*, linguistically.[63]

It is mentioned in *Lisaan al-'Arab, "A thing became false if it went astray or was lost. Falsehood is the opposite of truth."*[64]
It is cited in *Al-Mu'jam al-Waseet, "A thing became false: It became corrupt and its ruling became void. He falsified something, that is he faked it."*[65]

---

[60] It should be noted that the following meanings of the word are according to the Arabic language.
[61] *Lisaan al-'Arab: 11/332* and that following.
[62] *Al-Mu'jam al-Waseet: 1/187.*
[63] It should be noted that the following meanings of the word are according to the Arabic language.
[64] *Lisaan al-'Arab: 13/59.*

It is stated in *Mufradaat Ghareeb al-Quraan, "Falsehood is the opposite of the truth and it is that which has no veracity under further investigation, The Most High has said,*

{That is because Allaah, He is the truth and that which they invoke besides Him is falsehood…}. [Al-Hajj: 62].*"*[66]

43-The definitions of the terms, 'The truth' and 'falsehood'.

The scholars of *Fiqh* have not specifically defined the term 'The truth', for it is as if they have sufficed with its linguistical meaning. They have used it upon this foundation and applied it in their research of *Fiqh* concerning everything that is established and obligatory according to the rulings of the *Sharee'ah*. Hence, falsehood is something that is not correct and does not entail the requisites of that which is established and correct according to the *Sharee'ah*.

44-The meaning of the word '*Tadaafu''*, struggle or fight linguistically.[67]

It is mentioned in *Lisaan al-'Arab, "To fight means to eliminate using force. We say: May Allaah fight away from you the detested and May He fight away from you evil. The people inter-fought: They fought against each other."*[68]
It is mentioned in *Al-Mu'jam al-Waseet, "He fought of something if he eradicated and repelled it with strength and in the Noble Quraan,*

{…and if Allaah were not to repel some people by means of another, the earth would indeed have been corrupted.}. [Al-Baqarah: 251].

He fought the notion: He responded to it with evidence. He fought away from him: He protected and aided him. He fought him: He competed with him. It is said: He is the chief of his people without a fight: That is to say without rivalry. The people inter-fought: They fought each other."[69]

45-What is intended by the terms 'The truth' and 'Falsehood' and the struggle between the two.

We intend by the term 'The truth', in our study, that which is established and correct and its implementation or existence is obligatory, such as a tenet of belief, declaration or action, based upon the ruling of the *Sharee'ah*. Consequently, we intend by the term 'Falsehood' the opposite of the truth. That is to say, that which is not established nor is it to be given any consideration, it is not correct and is obligatory to shun. It does not deserve to exist, rather it is obligatory to eradicate it, and all this is based upon the ruling of the *Sharee'ah*.

---

65 *Al-Mu'jam al-Waseet: 1/60.*
66 *Mufradaat Ghareeb al-Quraan* by *Raaghib Al-Asfahaany: p.50.*
67 It should be noted that the following meanings of the word are according to the Arabic language.
68 *Lisaan al-'Arab: 9/441* and that following.
69 *Al-Mu'jam al-Waseet: 1/288.*

Furthermore, we intend by the phrase ‘The struggle between the truth and falsehood’ the elimination of one by the other or its eradication and extermination, by force when necessary.

46-The struggle between the truth and falsehood is the struggle between their followers.

The struggle between the truth and falsehood is in reality between the followers of the truth and the followers of falsehood, that is to say, between the believers and those other than them. This is because it is these followers who are the ones who carry the tenets of truth or falsehood and it is them who strive to promote these beliefs in the world. They attempt to establish the affairs of life upon their respective foundations and hence disagreement and competition occurs. Struggle arises between the two parties, the followers of the truth, the believers and the followers of falsehood, those others besides the believers.

47-The inevitability of the struggle between the truth and falsehood.

Struggle between the truth and falsehood, that is to say between their followers, is a matter that must arise and is inevitable because they are opposites and opposites do not gather together. This is because the implementation of one necessitates rivalry with the other, its expulsion, eradication and extermination or at the least, causes it to become weak and prevent it from having an affect in current life. Hence it cannot be conceived that the truth and falsehood can survive together in peace without one of them overcoming the other, except due to a reason. Such as weakness of their followers or their ignorance concerning the tenets of truth and falsehood and the essentials of these beliefs or due to their weak conviction in them.

48-Falsehood possesses power that causes it to transgress.

We have mentioned that the meaning of the word fighting linguistically is, to eliminate using force. The fight between the truth and falsehood, that is the fight between their followers, is enacted with force. The followers of truth and falsehood each struggle to crush the other from its position and strive to defeat it. The followers of falsehood do not suffice themselves with their mere existence upon their falsehood rather they endeavour to eliminate the truth, its followers and obstruct the people from it by using strength. They attempt this by spending wealth, using violence and by every means they see fit, which contains potential and potency to realize their goal.
This is the stance of falsehood and the power that it possesses. This power drives it into transgression against the truth in an attempt to eradicate it and its followers. The Most High has said,

{Verily, those who disbelieve spend their wealth in order to hinder from the path of Allaah, and so they will continue to spend it but in the end it will develop into regret for them. Then they will be defeated…}. [Al-Anfaal: 36].

The Most High has also said,

{…and they will never cease fighting you until they turn you back from your religion if they can…}. [Al-Baqarah: 217].

The violence displayed by the disbelievers towards the believers is a war they endure in order to give victory to their falsehood, hence it is in the cause of *Taaghoot*[70], The Most High has said,

{Those who believe, fight in the cause of Allaah and those who disbelieve fight in the cause of *Taaghoot*…}. [An-Nisaa: 76].

49-The truth must be armed with power in order to protect it.

If the situation is as we have just mentioned, concerning the stance of falsehood and its power that causes it and its followers to transgress, the truth must also be armed with power in order to protect itself from such crime. This would enable the followers of the truth to eradicate falsehood and defeat its followers. For this reason, Allaah, The Most High, has ordered the followers of the truth to prepare strength in order to strike fear into the followers of falsehood and to prevent them from provoking the followers of the truth. The Most High has said,

{And muster against them all you can of power and steeds of war to strike fear into the enemies of Allaah and your enemies and others besides them, you know them not however Allaah knows them. And whatever you shall spend in the cause of Allaah shall be repaid unto you, and you shall not be treated unjustly.}. [Al-Anfaal: 60].

Allaah, The Most High, has commanded the followers of the truth with *Jihaad* in His cause. This is performed with wealth, the body and everything that possibly assists *Jihaad*[71] in order to destroy falsehood and its followers, to make the word of Allaah prevailing and to subdue the word of the disbelievers. The verses concerning the various types of *Jihaad* including armed combat are many,

{March forth, whether light or heavy and make *Jihaad* with your wealth and lives in the cause of Allaah. This is better for you if you but knew.}. [At-Tawbah: 41].

Also in His saying,

{Fighting has been ordained for you though you dislike it, and it may be that you dislike a thing, which is good for you and it may be that you like a thing, which is bad for you. Allaah knows and you do not know.}. [Al-Baqarah: 216].

In addition to His saying,

---

[70] It is mentioned in *Al-Mu'jam al-Waseet*, *"Taaghoot: Every head leader of misguidance who hinders from the good. The devil. The fortuneteller. The magician. Everything worshipped instead of Allaah." [P.558,559]*. See the books of *Tawheed* for a more in depth explanation.

[71] As long as it lawful according to the *Sharee'ah* because it is not permissible to use forbidden means to accomplish something lawful.

{And fight them until there is no more tribulation and the religion is all for Allaah…}. [Al-Anfaal: 39].

50-The *Sunnah* of Allaah concerning the struggle between the truth and falsehood.

The *Sunnah* of Allaah, The Most High, has decreed that in the struggle between the truth and falsehood the eventual victory is for the truth and its followers and that decline and annihilation is the share of falsehood and its followers. The Most High has said,

{…and Allaah wipes out falsehood and establishes the truth with His word…}. [Ash-Shoora: 24].

Zamakhshari states in his *Tafseer* of this verse, *"…and from the practice of Allaah is that He erases falsehood and establishes the truth with His word, that is to say with His revelation and decree, such as in His saying,*

{Nay we hurl the truth against falsehood so it destroys it and behold it vanishes.}. [Al-Anbiyaa: 18].[72]

It is mentioned in the in the *Tafseer* of Raazi concerning His saying, The Most High,

{…and Allaah wipes out falsehood and establishes the truth with His word…}

"That is to say, it is from the custom of Allaah to abolish falsehood and affirm the truth."[73]

The Most High has said,

{Verily, Allaah does not amend the work of those who cause corruption.}. [Yoonus: 81].

Rasheed Ridhaa states in his *Tafseer* of this verse, *"This is a general principle that clarifies the Sunnah of Allaah concerning the conflict between the truth and falsehood and between amendment and corruption. This includes the magic practiced by the magicians of Pharaoh, for indeed it was falsehood and corruption. That is to say, Allaah does not make the actions of those who cause corruption to be upright."*[74]
Zamakhshari also cites in his *Tafseer* of this verse, *"He does not establish it nor does He prolong it, rather he authorizes its destruction."*[75]
Furthermore Aaloosi mentions in his *Tafseer* of it, *"What is intended by Him not amending this is Him not strengthening it with His assistance. That is to say, He, glory be to Him, does not substantiate the works of those who cause corruption nor does He cause their works to prolong in existence. Rather He eliminates and eradicates them and does not strengthen or aid them. He makes their falsity apparent and causes them to become extinct."*[76]

---

[72] *Tafseer az-Zamakhshari: 4/222.*
[73] *Tafseer ar-Raazi: 27/168.*
[74] *Tafseer al-Manaar: 11/468.*
[75] *Tafseer az-Zamakhshari: 2/263-264.*
[76] *Tafseer al-Aaloosi: 11/168.*

51-The *Sunnah* of Allaah concerning His granting of victory to the believers does not vary.

The *Sunnah* of Allaah, concerning His granting of victory to the believers, does not ever vary because He, Himself, The Most High, has informed of it and Allaah is the most true of those who make declarations. In what is to follow I will recall some excerpts from the *Quraan* indicating towards this.

52-Excerpts from the *Quraan* regarding the *Sunnah* of Allaah concerning His granting of victory to the believers.

A- The Most High has said,

{And if those who disbelieve were to fight against you they certainly would have turned their backs, then they would have found neither protector nor helper. That has been the *Sunnah* of Allaah, which has elapsed before, and you will not find change in the *Sunnah* of Allaah.}. [Al-Fath: 22-23].

Qurtobi states concerning His saying,

{That has been the *Sunnah* of Allaah, which has elapsed before…}

"This means the way of Allaah and His practice that has passed, is His granting of victory to the believers over their enemies."[77]
Ibn Katheer cites in his *Tafseer* of this verse, *"That is to say, this is the Sunnah of Allaah, The Most High, and His practice concerning His creation. Disbelief and belief do not meet in the battlefield except that Allaah gives victory to belief over disbelief and He raises the truth and lowers falsehood, just as He, The Most High, did on the day of the battle of Badr."*[78]

B- The Most High has said,

{Verily, Messengers were denied before you, but with patience they bore the denial, and they were hurt, until Our victory reached them, and none can alter the words of Allaah…}. [Al-An'aam: 34].

It has been mentioned in the *Tafseer* of His words,

{…and none can alter the words of Allaah…}

"That is to say, those that He has written concerning the victory of His believing slaves in this world and in the next, as He, The Most High has said,

---

[77] *Tafseer al-Qurtobi: 16/280.*
[78] *Tafseer Ibn Katheer: 4/192.*

{And Verily, Our word has gone forth of old concerning Our slaves, the Messengers, that they verily would be made the triumphant ones and that Our soldiers they indeed would be the victors.}. [As-Saaffaat: 171-173]. *"*[79]

C- The Most High has said,

{And Verily, Our word has gone forth of old concerning Our slaves, the Messengers, that they verily would be made the triumphant ones and that Our soldiers they indeed would be the victors.}. [As-Saaffaat: 171-173].

Zamakhshari has mentioned in his *Tafseer* concerning this verse, *"The word is His saying, The Most High,*

{…that they verily would be made the triumphant ones and that Our soldiers they indeed would be the victors.}

…it is a promise regarding their dominance over their enemies in the battlefields and the front lines of fighting in this world and their supremacy over them in the next."[80]

D- The Most High has said,

{Allaah has decreed: Certainly, it is I who shall conquer, and My Messengers. Verily, Allaah is All Powerful and All Mighty.}. [Al-Mujaadilah: 21].

Ibn Katheer states in his *Tafseer* of this verse, *"That is to say, Allaah has ordained and written in His first Book*[81]*, His decree, which is not contradicted nor is it barred or altered, that victory is for Him, His Messengers and His believing slaves in this world and the next."*[82]

E- The Most High has said,

{Verily, We will indeed make victorious Our Messengers and those who believe in this worldly life and on the Day when the witnesses will stand forth.}. [Ghaafir: 51].

Ibn Katheer states concerning this verse, *"This is the Sunnah of Allaah, The Most High, amongst His creations, as old as time itself and it's beginning, that is Allaah grants victory to his believing slaves in this world and soothes their eyes from those who harm them. The scholar Sudy states: Allaah, The Most Honourable and Majestic, has not raised a Prophet amongst a people except that they have fought him. Or there have not been a believing people who invite towards the truth except that there are others who fight them. Hence they are dispersed, until Allaah, The Most Blessed and Most High, raises those who grant victory to them and seek justice for their spilt blood from those who transgressed against them in this world. Sudy further states: Hence the Prophets and believers are fought in this world and they are given victory in it."*[83]

---

79 *Tafseer Ibn Katheer: 2/130.*
80 *Tafseer az-Zamakhshari: 4/67.*
81 Meaning *al-Lowh al-Mah-foodth*, the Book that is with Allaah, in which everything is written.
82 *Tafseer Ibn Katheer: 4/229.*
83 *Tafseer Ibn Katheer: 4/83-84.*

The meaning of this being; the believers, they are the followers of the truth and they are the victors even if the followers of falsehood apparently defeat them. For the final conquest is for the believers even if it is delayed for a while. For there will arise those who will punish the followers of falsehood and slaughter them as a recompense for that which they committed against the followers of the truth. Hence this is a sign of decline for the followers of falsehood and their defeat by the followers of the truth.

F- The Most High has said,

{…it is incumbent upon us to grant victory to the believers.}. [Ar-Room: 47].

Aaloosi states in his *Tafseer* of this verse, *"This verse contains a further bestowal of honour and dignity upon the believers for they are those who deserve Allaah's assistance and it is indicated here that vengeance is taken for their sake. The apparent meaning of this verse signifies that this victory is in this world and that it is general, encompassing all believers, thus it includes those coming after these Prophets of future nations."*[84]

53-The victory of the believers could be delayed for a greater victory.

It should be known that the victory of the believers, according to the *Sunnah* of Allaah, could possibly be delayed. This is because Allaah wants for them a greater, more complete and permanent victory that will have a greater affect upon current life and the general masses. It would arrive after the believers have prepared the necessary foundation so as to deserve this greater victory and receive it. This is indicated by the fact that the victory of the Messenger of Allaah (S.A.W) and his companions did not occur in a day or night or even in a year. Rather it was delayed and did not occur until most of the length of his (S.A.W) Prophet hood had elapsed. This victory occurred by the conquering and defeat of Quraysh during the conquest of Makkah in the eighth year after *Hijrah*, two years before the death of the Prophet (S.A.W). People embraced the religion of Allaah in crowds due to this victory.
Allaah, The Most High, revealed a *Soorah* regarding it,

{When there comes the victory of Allaah and the conquest, and you witness people entering Allaah's religion in crowds. So glorify the Praises of your Lord and ask for His forgiveness. Verily, He is the One Who accepts repentance and He forgives.}. [An-Nasr].

Zamakhshari states in his *Tafseer* of this *Soorah*, *"The meaning of which is: The Messenger of Allaah (S.A.W) was granted victory over the Arabs, that is to say over Quraysh, and Makkah was conquered. This conquest of Makkah took place on the tenth of Ramadhaan during the eighth year of Hijrah. An army of ten thousand, consisting of the Muhaajiroon, Ansaar and various tribes of the Arabs, accompanied the Messenger of Allaah (S.A.W). After the conquest of Makkah large crowds of people entered into Islaam, whole tribes would completely embrace it, whereas before, people use to enter into Islaam individually or in pairs."*[85]

---

[84] *Tafseer al-Aaloosi: 21/52.*
[85] *Tafseer az-Zamakhshari: 4/810-811.*

54-The believers could sustain injuries and enemy domination before their victory.

The granting of victory to the believers by Allaah, The Most High, is in accordance to His *Sunnah*. It does not usually arrive except after a great effort has been spent and sacrifice laid down in the conflict against the followers of falsehood. This usually leads to the believers sustaining great damage from the followers of falsehood and defeat at the hands of such infidels. However this does not contradict the *Sunnah* of Allaah concerning the victory of the believers because matters are judged by their final end results and this is always in favour of the believers, for they are eventually victorious over the followers of falsehood. Allaah has placed wisdom in these injuries that the believers sustain before their decisive victory over the followers of falsehood and the Noble *Quraan* has indicated towards this. The Most High has said,

{If an injury has touched you, be sure that a similar injury has touched the enemy. And so these are the days We give to men by turns, that Allaah may test those who believe and that He may take martyrs from amongst you and Allaah likes not the transgressors. And that Allaah may purify the believers and destroy the disbelievers.}. [Aale-'Imraan: 140-141].

Raazi states concerning this verse, *"Allaah The Most High has clarified that the believers who sustain battle injuries must not let this weaken their enthusiasm and efforts in Jihaad against the enemy. This is because in a similar fashion that they have sustained injuries so have their enemies before this and they did not pause because of that from fighting you despite the fact that they are infidels and are destined for an evil end. Therefore, O you believers, the followers of the truth, you are more worthy of not becoming weak or pausing from Jihaad and combating these infidel enemies."*[86]
Concerning His saying The Most High,

{…and so these are the days We give to men by turns…}

It has been mentioned, *"That is to say, We sometimes unleash upon you the enemy even though the final victory will be yours due to Our having wisdom in this. Of this wisdom:*
-So that Allaah may test those who believe.
-That He may take from amongst you martyrs as they fall in their Jihaad against the followers of falsehood.
-So that He may purify the believers.
-So that He may destroy the disbelievers.
Hence, His decreeing this is from His wisdom, like the reason behind these changing days is the defeat of the enemy."[87]
The days mentioned in this noble verse are the periods of victory and the exchange of these periods between the believers and their enemies. This changing of days is a *Sunnah* from the *Sunan* of Allaah concerning the struggle between the followers of the truth and the followers of falsehood. So it is not an oddity that victory should sometimes be for the infidels and sometimes for the believers because that which has been guaranteed and

---

[86] *Tafseer ar-Raazi: 9/14.*
[87] *Tafseer Ibn Katheer: 2/208, Tafseer ar-Raazi: 9/14.*

confirmed for the believers is that the final victory is theirs. Deeds are judged by their endings.[88]
However it should be known that these changing days are in reality an expression of the deeds of each side, for he who knows the reasons of defeat and vigilantly avoids them is not defeated. If these changing days of victory and defeat are based upon factors such as unity, bravery, correct stratagems, preparation of weapons and gathering maximum power, it is upon the believers to prepare these and other prerequisites of victory so that the turn be theirs and not for their enemy.[89]
The Most High has said,

{And Verily, Our word has gone forth of old concerning Our slaves the Messengers, that they verily would be made the triumphant ones and that Our soldiers they indeed would be the victors.}. [As-Saaffaat: 171-173].

Zamakhshari has mentioned in his *Tafseer* concerning this verse, *"The word is His saying, The Most High,*

{…that they verily would be made the triumphant ones and that Our soldiers they indeed would be the victors.}

…it is a promise regarding their dominance over their enemies in the battlefields and the front lines of fighting in this world and their supremacy over them in the next. This does not mean that their defeat in some battles is a contradiction of this dominance for the final victory is theirs and for those who come after them."[90]
The Most High has said,

{Verily, We will indeed make victorious Our Messengers and those who believe in this worldly life and on the Day when the witnesses will stand forth.}. [Ghaafir: 51].

Zamakhshari states in his *Tafseer* of this verse, *"Indeed Allaah, The Most High, causes them to be the victors in both worlds by their use of evidence and force against those who oppose them even if they are sometimes defeated in this world. This defeat is as a test for them from Allaah, The Most High, however the final victory is theirs."*[91]
Aaloosi cites in his *Tafseer* of this verse, *"Verily, We grant victory to Our Messengers and their followers in this world with proofs, strength and by reprising from the infidels for them. This is not marred, by what seems to coincide with the goals of the infidels, by the occasional apparent defeat of the believers. This is but as a test for them, for that which is taken into consideration are the final results and the more common occurrence."*[92]

55-Necessary factors for the victory of the believers and its obstacles.

Indeed the *Sunnah* of Allaah concerning granting victory to the believers over those who oppose them can be realized in the current situation if the believers prepare their inner selves and accomplish the rest of the necessary factors for victory. Allaah, The Most High,

---

88 *Tafseer al-Manaar: 4/147.*
89 *Tafseer al-Manaar: 4/148.*
90 *Tafseer az-Zamakhshari: 3/67.*
91 *Tafseer az-Zamakhshari: 4/172.*
92 *Tafseer al-Aaloosi: 24/76.*

has commanded the preparation of these factors and likewise the distancing from the causes of failure and obstacles to victory. So what are these necessary factors that are obligatory upon the believers to prepare in order for them to achieve victory? Furthermore what are the internal obstacles to victory that must be removed from their selves and their gatherings? This is what we will clarify in the following paragraphs, beginning with the necessary factors of victory.

56-Firstly: *Eemaan*, belief.

Of the factors that the *Sunnah* of Allaah has elapsed upon concerning victory and He Himself, exalted is His Majesty, has informed of, is *Eemaan*. The Most High has said and He is the most true of those who proclaim,

{…it is incumbent upon us to grant victory to the believers.}. [Ar-Room: 47].

Rasheed Ridhaa, author of *Tafseer al-Manaar* states concerning this verse, *"This is evidence proving that the cause of victory is Eemaan."*[93]
Aaloosi mentions, *"The apparent meaning of this verse indicates that this victory is in this world and it is general, encompassing all believers, thus it includes those coming after these Prophets of future nations."*[94]
The Most High has said,

{If you ask for a judgement, now has the judgement come unto you, and if you cease it will be better for you and if you return so shall We return and your forces will be of no avail to you however numerous they be. And Verily, Allaah is with the believers.}. [Al-Anfaal: 19].

Qurtobi mentions concerning this verse, *"That is to say whoever is granted victory from Allaah no contingent can defeat him however many their number."*[95]
It is clear that Allaah's accompaniment of the believers is specifically for them and it is due to their *Eemaan*. This accompaniment is in accordance to the strength of their *Eemaan*, its depth and the extent of their adornment and influence by it. There is no doubt that the righteous companions, who were the first to be described by this verse as being believers and that Allaah was with them, deserve the greatest portion of Allaah's accompaniment from amongst all the believers. This is due to their strength of *Eemaan,* its extent and its profound influence upon them. For this reason their victory was realized, despite their small numbers and in the face of a multitude of enemies, during the time of the Prophet (S.A.W) and after his death. Hence Allaah's accompaniment of the believers through His assistance, support and eventual granting of victory to them is in direct proportion to the strength of *Eemaan* and its depth in the hearts of the believers.

57-The current situation of the Muslims does not contradict the *Sunnah* of Allaah concerning His granting of victory to the believers.

---

93 *Tafseer al-Manaar: 7/38.*
94 *Tafseer al-Aaloosi: 21/52.*
95 *Tafseer al-Qurtobi: 7/387.*

Allaah has informed us in the Noble *Quraan* of His *Sunnah* concerning His granting of victory to the believers, hence it is established and affirmed and we entertain no doubts concerning this. Furthermore, there arises no contradiction or uncertainty due to the current situation of the Muslims, the fact that they are defeated and are not the victors, vanquished by their enemies and are not triumphant over them. This is because this *Sunnah*, that is the victory of the believers, depends upon them being believers according to the criterion and tenets of *Eemaan* that Allaah, The Most High, has clarified in His Mighty Book and His Messenger (S.A.W) has explained in his pure *Sunnah*. As they are not described as being believers in accordance to their own fantasies and desires. Their defeat at the hands of the followers of falsehood signifies that the required *Eemaan* and its essential elements of specific qualities and actions are not realized within themselves. Hence founded upon this they do not deserve the victory of Allaah, which He has promised to the believers. It is upon them to revise their inner selves and compare their conditions and actions with the tenets of *Eemaan* and its requirements so that they may come to acknowledge the errors that they are upon. They may then come to know their deficiencies and hence rise to correct them and recompense for that which has passed them. They can then realize the concepts of *Eemaan* in their hearts and thus its external fruits in their actions. This is so that the *Sunnah* of Allaah, The Most High, concerning His granting of victory to the believers may include them and that they may be intended by His saying,

{…it is incumbent upon us to grant victory to the believers.}. [Ar-Room: 47].

58-*Eemaan* and material factors effecting victory.

Let it be known that *Eemaan* alone does not suffice from preparing the material factors that effect victory. Such as the number of battles, the number of soldiers, necessary stratagems of war including material factors effecting victory outside of the battlefield. That is to say preparation in other spheres of *Jihaad* and the struggle against falsehood in these spheres. For this reason Allaah, The Most High, has ordered us to prepare material power, He has said,

{And muster against them all you can of power and steeds of war…}. [Al-Anfaal: 60].

This is because Islaam is a realistic religion that does not neglect material factors such as power, whilst at the same time it affirms the importance of the power of *Eemaan* as a cause in victory. However this power of *Eemaan* and it being a cause in victory has a limit, which Allaah, The Most High, has clarified. This is so that we do not exceed in matters and that we may give everything its due attention and level of importance without exaggeration. Hence we avoid falling into fantasy and miscalculations, thus avoiding defeat at the hands of our enemies.
The following words of Allaah indicate what I have just stated,

{O Prophet, encourage the believers to fight. If there are twenty steadfast persons amongst you they will defeat two hundred, and if there be a hundred steadfast persons amongst you they will defeat a thousand of those who disbelieve because they are a people of no understanding. Now Allaah has lightened your task for you for He knows that there is weakness in you. So if there are amongst you a hundred steadfast persons, they shall defeat two hundred, and if there are a thousand of you, they shall

defeat two thousand by the permission of Allaah. And Allaah is with the patient.}. [Al-Anfaal: 65-66].

The evidence deduced from the first verse is that Allaah, The Most High, informed the believers, the companions of the Messenger of Allaah (S.A.W) that twenty steadfast soldiers from amongst them could defeat two hundred infidels. This was before Allaah reduced this number. He did not say here that twenty steadfast believers could defeat a thousand infidels because believers are patient, even though their *Eemaan* has a power that is stronger than the power of disbelief in the hearts of the infidels. This is because the power of *Eemaan* has a limit in defeating disbelief and infidels. For Allaah made the power of *Eemaan* induce one believer to be stronger than twenty infidels, hence twenty believers could defeat two hundred disbelievers.
Whereas if the infidels are a thousand in number, the promise of Allaah does not contain indication that twenty believers can defeat them. Rather this verse then indicates that the number of the believers is not sufficient -as is the accustomed- under these circumstances to lead to their victory. This signifies that material power, such as the number of soldiers, has an undeniable effect upon the believers and the *Ummah* in general. Hence a Muslim contingent should pay attention and open their eyes to this and take lessons from it. They should analyse their calculations in detail concerning their strength and the strength of their enemies so that they may muster a similar strength to that of their enemies or that close to it. Hence under these circumstances the strength of the believers in addition to the power of their *Eemaan* can outweigh the strength of the infidels and victory can be theirs with the permission of Allaah.[96]

59-Material power has its effect upon the hearts.

Let it be known that material power, such as the numbers of the believers or infidels, has an effect upon the hearts whether this is the hearts of the believers or those of the infidels. From such effects is the sense of extra strength that the side, which believes it has stronger material power, feels. Hence it conducts itself with its opponent based upon this sense and feeling. Such as is if the believers were to see the numbers of the disbelievers as being less than their own, this would cause them to boldly plunge into battle against them with full confidence, steadfastness and trust in the victory of Allaah. Furthermore, of such effects is the sense of extra power or its decrease, due to the numerous numbers of the slain, depending upon which side inflicts or sustains these losses. In addition to these causes is the rest of material power, such as the types of weapons and their abundance. This reality, which I have mentioned, calls the believers, whether they be individuals, nations or groups,

---

[96] It should be noted here that what the author has mentioned in this section is absolutely correct if the Muslims are to instigate hostilities themselves by seeking the enemy in their lands in order to spread Islaam. This type of *Jihaad* is called *Jihaad at-Talab* i.e. offensive *Jihaad*. However if the enemy invades a Muslim territory the considerations mentioned by the author in this section do not apply and it becomes obligatory primarily upon the inhabitants of this territory to repel this enemy. Ibn Taymiyyah states concerning this situation: "*As for defensive fighting: It is the most severe type of repelling the transgressor from the sanctity of the religion, it is obligatory according to the consensus of the scholars. There is nothing more compulsory after Eemaan than repelling the transgressing enemy who corrupts the religion and the worldly matters. This does not require any conditions rather the enemy is to be repelled according to capability and the scholars have clearly stated this including our companions* (Meaning scholars of the Hanbaly Madthhab) *and others. Hence it is obligatory to differentiate between repelling the disbelieving transgressing assailant and seeking him in his country.*" *[Al-Akhbaar al-'Elmiyyah min al-Ikhtiyaaraat al-Fiqhiyyah li Sheikh ul-Islaam Ibn Taymiyyah, 'Alaa ud-Deen: p.447].*

especially the Muslim contingent, to be stronger than their enemies in this material power. In these times, material power has varied greatly and it is not restricted to a particular type. The following words of Allaah, The Most High, have indicated that material power has an effect upon the hearts of the soldiers whether they are believers or infidels,

{When Allaah showed them to you as few in your dream and if He had shown them to you as many you would surely have been discouraged and you would surely have disputed in making a decision. But Allaah saved you. Certainly, He is the All Knower of what is in the breasts. And He showed them to you when you met as few in your eyes and He made you appear as few in their eyes so that Allaah might accomplish a matter already ordained, and to Allaah return all matters.}. [Al-Anfaal: 43-44].

It has been mentioned in the *Tafseer* of these two verses that Allaah, The Most High, caused His Messenger (S.A.W) to see, in a dream, the numbers of the disbelievers as being few before the beginning of the battle of Badr. Hence the Messenger of Allaah (S.A.W) informed his companions of this and this news made them steadfast and encouraged them against their enemy. Allaah, The Most High, made clear to His Prophet (S.A.W) that,

{…if He had shown them to you as many…}

That is to say, if He had shown you the numbers of the disbelievers to be many that,

{…you would surely have been discouraged…}

That is to say, the believers would have been afflicted with cowardliness, weakness and fear from entering into attack against the disbelievers. Furthermore,

{…and you would surely have disputed…}

That is to say, dispute and difference would have occurred between the believers and their unified group would have been divided as what to do, enter into battle or retreat. Then Allaah, The Most High, clarified that He caused the believers, when they met the enemy, to see them as few, in realization of the Messenger's (S.A.W) dream. This was so that they could witness that which he had informed them of and hence increase in conviction, strive and be firm in their fighting.

{…and He made you appear as few in their eyes…}

That is to say, He made the numbers of the believers seem few in the eyes of the disbelievers, which made them enter into battle with the believers taking little caution against them. This then caused them to become startled at the real number of the believers, which they did not expect or account for. Hence they were slaughtered and the believers were victorious over them.[97]

That deduced from these two verses and their *Tafseer* is that material power, here it was the number of soldiers, has an effect upon the hearts in regards to eagerness and bravery in battle and hence upon the outcome, either victory or defeat. This is because if a side sees the numbers of its enemy as being few, this causes it to readily venture into battle with

[97] *Tafseer az-Zamakhshari: 2/224-225.*

them and this increases this side in firmness and hope in victory. This is as opposed to if it were to see the opponent as many, for this can lead to indecisiveness in battle. Similar to this effect of numbers upon power, as we have just clarified, is the effect of weapons, according to their various types, abundance or shortage. Likewise, all other requirements of war and struggle between the followers of the truth and the followers of falsehood have a similar effect in the battlefield and in the other spheres of *Jihaad*.

60-Secondly: From the factors that lead to victory is the fear of Allaah, *Taqwa*.

The Most High has said,

{When you said to the believers: Is it not sufficient for you that your Lord should reinforce you with three thousand angels sent down? Certainly! If you are patient and have *Taqwa* and the enemy comes rushing at you, your Lord will reinforce you with five thousand distinguished angels.}. [Aale-'Imraan: 124-125].

Raazi cites in his *Tafseer* of these two verses, *"The apparent meaning of this reinforcement is that the angels participate with the army in battle if they are needed however it is possible that they are not needed in the same battle. Their mere presence would then be sufficient in strengthening the hearts. Allaah made the arrival of five thousand angels subject to three conditions: Patience, Taqwa and the rush attack of the infidels."*[98] Hence the reinforcement of the believers with angels was because of their *Taqwa*, for patience is part of *Taqwa*. *Taqwa* is as defined by Ibn Taymiyyah, may Allaah, The Most High have mercy upon him, as being, *"Taqwa incorporates performing His commands and avoiding His prohibitions."*[99] So, patience is one of Allaah's commands. What's more, the reinforcement of the believers with angels was in order to accomplish their victory over the disbelievers and *Taqwa* is an affirmed factor in leading to this victory, in accordance to the *Sunnah* of Allaah, The Most High.

61-The advice of 'Umar to his soldiers, to have *Taqwa* of Allaah.

'Umar Ibn al-Khattaab mentioned in his advice to Sa'd Ibn Aby Waqqaas and his troops during the conquest of Iraq, *"Indeed I order you and those troops accompanying you to have Taqwa of Allaah under all circumstances. For certainly the Taqwa of Allaah is the best weapon against the enemy and the strongest stratagem in war. Furthermore I order you and those accompanying you to be more cautious than your enemy in avoiding sins, for the sins of an army are more dangerous to it than its enemy. Indeed the Muslims are granted victory due to the enormous sins of their enemies. If it were not for this we would not have any power over them because our numbers are not like their numbers nor are our weapons similar to their weapons. Hence, if we equal them in sins they would be more powerful, for if we are not given victory over them due to our piety we will not defeat them through our power. Know! That Allaah's protecting angels are with you throughout your expedition and they know all that which you do, so be shy of them and do not perpetrate disobedience of Allaah whilst you are in His cause. Do not say that our enemy is worse*

---

[98] *Tafseer ar-Raazi:8/228.*
[99] *Majmu' Fataawa Ibn Taymiyyah: 8/526.*

than us hence they will not be given supremacy over us, even if we do bad. It could be that others who are worse than a people are given authority over them. Just as authority was given to the disbelieving Majoos[100] over the children of Israaeel when they perpetrated that which angered Allaah. Hence they entered their very homes and it was a promise fulfilled. Ask Allaah for assistance against your lower selves, as you ask Him for victory against your enemy. I ask Allaah this, for us and for you."[101]

62-Thirdly: From the factors that lead to victory is assistance of the religion.

From the factors that Allaah, The Most High, has made to be part of His *Sunnah* in granting victory to the believers in their fight against falsehood and its followers, is rising to the assistance of the religion, Islaam. Supporting this cause with all that has been bestowed, The Most High has said,

{O you who believe! If you assist the cause of Allaah, He will grant victory to you and make your foothold firm.}. [Muhammad: 7].

It has been mentioned in the *Tafseer* of this verse, *"If you assist the cause of Allaah, that is to say, if you assist the religion of Allaah and His Messenger, He will grant you victory against your enemy and open the way for you. He will make your feet steadfast; in the battlefields or upon the path of Islaam."*[102]
Raazi states in his *Tafseer* of this verse, *"This assistance of the cause of Allaah has two perspectives: The first perspective: If you assist the religion of Allaah and His way. The second: If you assist the party of Allaah and His side."*[103]
The assistance of the religion of Allaah is realized by a Muslim through his total submission of himself to Allaah, Lord of the worlds. He makes evident this submission by his absolute surrender to the *Sharee'ah* of Allaah, The Most High, this is in regards to himself and that which his heart is upon and his limbs enact. Then the assistance of the religion of Allaah is made evident by the permanent efforts of a Muslim to establish the *Sharee'ah* of Allaah in the Earth. So that this law can be the guardian and the judge over all transactions between mankind, so that they do not settle their disputes except by it and they do not accept any law except it.
Another important issue, by which the assistance of the religion is realized, is through what Raazi indicated towards in one of the perspectives concerning the meaning of the assistance of Allaah's cause. He said, may Allaah have mercy upon him, *"If you assist the party of Allaah and His side."* It is well known that the party of Allaah is the one that stands to the assistance of His cause, that is the assistance of His religion, meaning the establishment of His *Sharee'ah* upon the Earth. There is no doubt that the collective efforts of the believers and their helping each other in this noble cause achieves the victory for the religion of Allaah in a faster and more complete manner. Triumph would arise faster like this than if they were divided individuals. By this they accomplish what Allaah has made conditional upon them in order to achieve the victory that He has promised them. Based upon this, victory is in direct proportion to the degree that the believers rise to assist the religion of

---

100 The ancient Persians, Magi.
101 *Al-'Aqd al-Fareed* by *Abu 'Umar Ahmad Ibn Muhammad Ibn 'Abdi Rabbihi: 1/130.*
102 *Tafseer az-Zamakhshari: 4/318.*
103 *Tafseer ar-Raazi: 28/48.*

Allaah and the extent of their *Jihaad* in His cause and the preparation of its means. Success then transpires in accordance to the *Sunnah* of Allaah that He has ordained for granting such victory to the believers.
Another verse indicating that the assistance of the religion is a factor in the *Sunnah* of Allaah in granting victory to the believers is His saying The Most High,

{Verily, Allaah will grant victory to those who assist his cause. Truly Allaah is All Strong, All Mighty.}. [Al-Hajj: 40].

Raazi states in his *Tafseer* of this verse, *"Allaah has promised victory to he who does this."*[104]
Zamakhshari mentions in his *Tafseer* of this verse, *"Allaah will certainly grant victory to he who assists His religion and those that are close to Him."*[105]
We have previously clarified how a Muslim rises to assist the religion of Allaah, that is by him spending his every effort in establishing the religion of Allaah upon the Earth so that it can be the ruler over all transactions and human relations.

63-Group organization in order to assist the religion of Allaah.

We mentioned in the previous section the statement of Zamakhshari concerning the saying of The Most High,

{Verily, Allaah will grant victory to those who assist his cause…}. [Al-Hajj: 40].

That is to say, he who assists His religion and those who are close to Him. Furthermore, we mentioned the saying of Raazi concerning one of the perspectives of *Tafseer* regarding His saying, The Most High,

{…If you assist the cause of Allaah…}. [Muhammad: 7].

That is to say, if you assist the party of Allaah and His side.
So, does this mean that the assistance of the religion of Allaah should be through forming groups and establishing organizations to meet the requirements of this assistance in order that the necessary conditions of victory can be fulfilled?
The answer: That which is required from every Muslim is that he strives in assisting the religion of Allaah, in order to establish His *Sharee'ah*. Hence he is granted victory in direct proportion to his pains and efforts. However there is no doubt that to work collectively, in the assistance of the religion, is what Islaam and the Noble *Quraan* have indicated towards. The Most High has said,

{Let there rise from amongst you an *Ummah* inviting to good, enjoining virtue and forbidding evil. It is they who are the successful.}. [Aale-'Imraan: 104].

Zamakhshari states in his *Tafseer* of this verse, *"The meaning of Ummah here, according to an opinion, is part of the Ummah and not all of it."*[106]

---

[104] *Tafseer ar-Raazi: 3/41.*
[105] *Tafseer az-Zamakhshari: 3/160.*
[106] *Tafseer az-Zamakhshari: 1/396.*

The meaning of *Ummah* in this verse is a section of the Muslims who carry out *Da'wah*, enjoin virtue and forbid evil, that is to say they assist the religion. Groups are based upon joint organization, hence this group assists the religion through means of organized cooperation. Its working in this fashion is more advantageous and beneficial than the Muslims working separately. Meaning that the combined efforts of individuals in unison through joint organization accomplishes results that are not achieved by individual efforts. This means that collective organized work is definitely liked by Allaah and required by Islaam due to His ordering of the formation of an *Ummah* that rises to assist the religion. Also, Allaah The Most High, has ordered cooperation, He has said,

{…and cooperate with one another in virtue and *Taqwa*…}. [Al-Maaidah: 2].

Cooperation necessitates collecting together the efforts of those who cooperate. This means establishing organized groups i.e. Islamic organizations, in order to accomplish this ordered virtue and of the greatest virtue is to help the religion.
Based upon this it could be said: To establish joint organizations that is to say Islamic organizations is a matter encouraged by the *Sharee'ah* and its level of importance increases when their establishment is possible, when they are direly needed and when their goal is to assist the religion. Establishing such organizations could become obligatory in order to assist the religion if falsehood and its followers have become extreme in their enmity towards the truth and its followers.
Hence repelling falsehood and its followers when they are strong, as is the present situation, cannot be accomplished by individual efforts. Rather, in the combined efforts of the followers of the truth, there is a power stronger than the power of the followers of falsehood or close to it. This cannot be achieved unless the efforts of the zealots of Islaam are gathered together in one Islamic organization that works in organizing the assistance of the religion and the struggle against falsehood. It is upon the Muslims to join this organization if it is established because it is the party of Allaah and its members are His friends because they accomplish His order,

{Let there rise from amongst you an *Ummah* inviting to good…}.
[Aale-'Imraan: 104].

Ummah, as we have mentioned, means group and a group signifies collective organization and the aim of this group or organization is to assist the religion of Allaah. Hence to be part of this is to participate in assisting the religion of Allaah and assisting this religion is obligatory upon every male and female Muslim.

64-Fourthly: From the factors that lead to victory are *Jihaad* and the preparation of strength.

To perform *Jihaad* with wealth and body is one of the obligations[107] of Islaam, however it is a forgotten obligation in respect to most of the Muslims if we do not say the general masses. This is despite the fact that *Jihaad* is the path to victory, the way of attaining honour, the method of making the religion dominant, the process of annihilating falsehood

[107] *Jihaad* is a communal obligation (*Fardh Kifaayah*) in its basis, meaning that if there is a sufficient number of Muslims performing it, the obligation falls from the rest and they are not sinful by remaining behind.

and its followers and the means of earning the pleasure of Allaah… Leaving it leads to the supremacy of falsehood and its followers, subjugation of the believers, diffusion their power and the decline of their empire.
The Most High has said,

{Fighting has been ordained for you though you dislike it, and it may be that you dislike a thing, which is good for you and it may be that you like a thing, which is bad for you. Allaah knows and you do not know.}. [Al-Baqarah: 216].

That is to say, you hate it by nature and Allaah's use of the phrase 'It may be' is an affirmation of this. The overall meaning is, you dislike that which *Jihaad* entails of hardship, however it is better for you because by it you defeat, conquer and gather spoils of war from your enemy. Furthermore you are rewarded for your *Jihaad*.

{…and it may be that you like a thing, which is bad for you…}

That is to say, you could possibly like tameness, rest and abstention from fighting, however this is bad for you because you are defeated, humiliated and your power dispersed. Qurtobi states, *"…and this is true, there is no flaw in it, as when they unanimously left Jihaad in Andalus*[108]*, cowered from fighting and repeatedly fled from battle the enemy seized the country. The infidels then captured prisoners, slaughtered men, seized women and children and entered the Muslims into slavery, Verily to Allaah we belong and unto Him we shall return. This was due to that which their hands had sent forth and earned."*[109]

65-Neglecting *Jihaad* invites punishment.

We mentioned in the last section the humiliation that leaving *Jihaad* entails for the believers and we want to add to this what has been mentioned in the noble verse,

{If you march not forth, He will punish you with a painful torment and will replace you with another people and you cannot harm Him at all and Allaah is able to do all things.}. [At-Tawbah: 39].

Ibn al-'Araby al-Maaliky states concerning this verse, *"This verse obligates the general march to Jihaad*[110] *and the sortie to meet the disbelievers so as to fight them in order that the word of Allaah may be supreme. The painful torment is in this world by the capture of*

---

[108] What is known today as Spain.

[109] *Tafseer al-Qurtobi: 3/38-39.*

[110] The general march is the condition under which *Jihaad* becomes a personal obligation (*Fardh 'Ayn*) away from its basis of being a communal obligation (*Fardh Kifaayah*). This occurs under four circumstances:
1- If the two sides meet in battle it is *Fardh 'Ayn* upon those present to fight.
2- If the *Imaam* alerts and mobilizes his people *Jihaad* then becomes *Fardh 'Ayn* upon them.
3- If a trained person in a specific field is needed *Jihaad* becomes *Fardh 'Ayn* upon him.
4- If an enemy invades a Muslim territory it is primarily *Fardh 'Ayn* upon its inhabitants to fight and if they are not sufficient then the obligation spreads to those closest and so forth until the enemy is repelled. See: *Al-Akhbaar al-'Elmiyyah min al-Ikhtiyaaraat al-Fiqhiyyah li Sheikh ul-Islaam Ibn Taymiyyah, 'Alaa ud-Deen: p445-449.*

the enemy and with fire in the next. This is in addition to Him changing you for another people."[111]
Sayyed Qutub, may Allaah, The Most High, have mercy upon him states, *"The threatened punishment is not only that of the next world for it also includes the punishment of this world. This being the torment of humiliation, which afflicts those who sit back from Jihaad, enemy domination over them, deprivation of their resources and their exploitation by the enemy. There is not but an Ummah that leaves Jihaad except that Allaah besieges it with disgrace. It reluctantly and in indignity pays to its enemies a price far greater than it would have cost it to engage them in battle."*[112]

66-That which is said to the one who sits back or lazes from *Jihaad*.

A- The one who sits back or lazes from *Jihaad* is to be reminded of the saying of The Most High,

{O you who believe! What is the matter with you that when you are asked to march forth in the cause of Allaah you cling heavily to the Earth? Are you pleased with the life of this world rather than the Hereafter? But little is the enjoyment of the life of this world in comparison to the Hereafter.}. [At-Tawbah: 38].

He who does not respond to the call of *Jihaad* in the cause of Allaah or responds reluctantly, it is said to him in reminder,

{…Are you pleased with the life of this world rather than the Hereafter?…}

That is to say, are you pleased with the relaxation of this world and its deficient finite enjoyments instead of the happiness of the next world, which is complete and perpetual? For through *Jihaad* you can attain this.

{…But little is the enjoyment of the life of this world in comparison to the Hereafter.}

The Prophet (S.A.W) compared the enjoyments of this world to that of the next, even with its scarcity during his time, as the one who entered his finger into the sea and then pulled it out. He (S.A.W) said,

"Hence see what you will return with"[113]

B- It is also said to the one who sits back or lazes from *Jihaad* that which the Prophet (S.A.W) has said concerning *Jihaad* and the *Mujaahideen* and that which the scholars have stated concerning this from their understanding of the *Quraan* and the Prophet's (S.A.W) *Sunnah*. From this is his (S.A.W) saying,

"There is not a person who enters paradise who likes that he should return to this world even if he were to possess all that is upon the Earth, except the martyr. He wishes that

---

111 *Ahkaam al-Quraan* by *Ibn al-'Araby: 2/937-938.*
112 *Fee Dthilaal al-Quraan* by *Sayyed Qutub: 10/223.*
113 *Tafseer al-Manaar: 10/423.*

he could return to this world so that he can be killed ten times for that which he sees of honour."[114]

Ibn Battaal cites in his explanation of this *Hadeeth*, *"This Hadeeth is the most revering of those narrated concerning the merits of martyrdom for there is no deed of virtue in which the soul is sacrificed except for in Jihaad and for this reason the reward is tremendous."*[115] *Imaam* Ahmad states, *"I do not know of any deed, after the obligations, greater than Jihaad. For those who combat the enemy, they are the ones who defend Islaam and its sanctity, for which deed can be greater than this? The people are safe whilst they are in a state of fear, they have sacrificed their very selves in the cause of Allaah."*[116]
Sheikh ul-Islaam Ibn Taymiyyah, mentioned concerning guard duty at the borders of an Islamic State, which are entry points for the enemy and sites of potential attack, *"Guard duty in the cause of Allaah is better than living in Makkah, Madeenah or Bait ul-Maqdis."*[117]

67-Preparation of power for *Jihaad*.

It self is not sufficient to merely form the intention for *Jihaad*, combat of the enemy and defence of the Islamic State, rather it is necessary to prepare the required power for *Jihaad*, as The Most High has said,

{And muster against them all you can of power and steeds of war to strike fear into the enemies of Allaah and your enemies and others besides them, you know them not however Allaah knows them. And whatever you shall spend in the cause of Allaah shall be repaid unto you, and you shall not be treated unjustly.}. [Al-Anfaal: 60].

The saying of The Most High,

{…of power…}

That is to say, stockpile everything that adds strength in battle.

{…and steeds of war…}

Steeds are horses that are tied and kept for the cause of Allaah. This is a specification of horses as being amongst the means that give strength.

{…to strike fear into the enemies of Allaah and your enemies…}

That is to say, you strike fear with this power that you have amassed into the enemies of Allaah and your enemies, the Jews and the disbelieving Arabs.

{…and others besides them…}

---

[114] Narrated by Bukhaari.
[115] *Fath ul-Baari Sharh Saheeh al-Bukhaari* by *Ibn Hajr al-'Asqalaany: 6/32-33.*
[116] *Al-Mughni* by *Ibn Qudaamah al-Hanbaly: 8/348-349.*
[117] *Majmu' Fataawa Sheikh ul-Islaam Ibn Taymiyyah: 28/418.*

That is to say, you strike fear into other infidels as well, of whom you are unaware of their enmity.

{... And whatever you shall spend in the cause of Allaah…}

Whether that be a small or large amount, whether it be money or other than this, according to your capacity, of such things that add strength or physically participating in guard patrol on the border lines of the Muslims, Allaah will give you the reward for this in full.[118]

68-The meaning of power and that which produces it.

In the noble verse,

{And muster against them all you can of power…}

The word power has been mentioned as an indefinite article without limitation to a specific type, however after this a specific type has been mentioned, that is horses. There is no doubt that the meaning of power includes all weaponry and its abundance by which the Muslims can combat the enemy and this is in every age and place. However is this power required from the Muslims and its preparation in order to defeat the enemy and repel their evil restricted to military hardware only? It appears to me that the meaning of the word power here in this context includes the capacity to execute the desired at will whether others are satisfied or not. This desire could be defence from others, distancing them, their elimination, to overpower them in implementation of a ruling or their coercion into surrendering something. Such power is achieved by realizing it's meaning, that is capacity to act at will. This capacity can be attained by manufacturing weapons for the soldiers, training them into the various combat skills and educating them about *Eemaan* which prepares them for combat and martyrdom in the cause of Allaah. Competent leadership also achieves this through supplying the needs of the troops such as food, clothing, bases and such likes. Likewise the stability of the country economically is an important factor. Training specialist in every field such as agriculture and industry also realizes this wider meaning of power. Everything that I have mentioned varies according to the time and place except the education of the hearts upon the tenets of *Eemaan* for it is fixed and does not change with time or place.

69-Preparation of power is an obligation of Islaam.

Preparation of the *Ummah's* power according to the meaning of the word power as I have just clarified is an obligation of Islaam due to it having been commanded. The basis of an order is that it is obligatory unless there is proof to indicate otherwise. In this case there is no proof, hence the order remains as an obligation. It is His saying, The Most High,

{And muster against them all you can of power…}. [Al-Anfaal: 60].

---

[118] *Tafseer az-Zamakhshari: 2/232, Tafseer al-Qurtobi: 8/35, Tafseer al-Aaloosi: 10/26* and *Tafseer al-Manaar: 10/ 61.*

The *Ummah* is addressed by this order and the one who represents them and executes it is the *Khaleefah*. For the *Ummah* have not chosen him except for him to represent them and use their authority and for him to accomplish that which they have been commanded with of the communal laws of the *Sharee'ah*. From such laws is the order to prepare power. Hence it is not permissible for the *Khaleefah* or the leader to neglect this obligation. If he does, it is incumbent upon the *Ummah*, meaning every individual, especially those in authority to demand from him the undertaking of the necessary preparations to increase the power of the Islamic State. Other forms of knowledge in different spheres may also be required in the preparation of power hence the studying of these sciences would be a communal obligation (*Fardh* '*Ayn*). This is because what is required to complete the obligatory is also obligatory.

70-To prepare trained soldiers is part of the preparation of power.

From the preparation of power is the preparation of trained soldiers. It is compulsory to educate and guide them upon the tenets of the Islamic faith. They are also to be instructed materially, in the use of various weapons and the different stratagems of combat. They should have practise exercises and every so often perform sorties, also known as military manoeuvres. This is so that they do not forget what they have learnt and there could be a basis of what I have mentioned in the *Hadeeth* of the Prophet (S.A.W),

"He who learnt how to shoot and then neglected it is not from us."[119]

Or in a narration: ***"…has disobeyed."***

71-It is compulsory that the power of the Muslims strikes fear into the enemy.

It is to be noted from the noble verse,

{And muster against them all you can of power and steeds of war to strike fear into the enemies of Allaah and your enemies…}. [Al-Anfaal: 60].

…that Allaah has commanded us to prepare power so that we may strike fear into His and our enemies. This means that this prepared power has to be feared by the enemy and this is not so unless it is larger and stronger than their power. This is so that they can be made to fear provoking the Muslims and their State. This can in turn discourage them from attacking the Muslims and their countries or from interfering in their lands, thus the evil of the enemy can be diverted from the Muslims. The preparation of such a power is essential and it is not permissible to laze away from this or neglect it. It is not sufficient for us to maintain that we are upon the truth and they are upon falsehood hence we will be granted victory over them. For the truth must possess a power to protect itself and to frighten falsehood and its followers and to prevent them from interfering in the affairs of the Islamic State.

---

[119] Narrated by Muslim.

72-Fifthly: From the factors that lead to victory are patience, endurance and guarding the borderlines.

The Most High has said,

{O you who believe! Be patient and enduring and guard your territory and fear Allaah so that you may be successful.}. [Aale-'Imraan: 200].

That is to say, have patience at that which afflicts you in combat against the enemy. Be more enduring than your enemy who stand against you to defeat you upon your Islaam and to humiliate the truth that you possess. Hence, do not have less patience than them. For endurance signifies resisting the enemy or opponent in the sphere of patience.

{…and guard your territory…}

That is to say, dwell on the borderlines with your horses tied ready for battle and lying in wait for the enemy so that they do not move stealthily into your lands.
In our times it is obligatory that the guards of the borderlines be equipped with all the latest military hardware in order to defend the country and borders from the enemies. His saying, The Most High,

{…and fear Allaah so that you may be successful.}

The meaning being, indeed you have not been ordered with *Jihaad* without *Taqwa*. For patience, enduring the enemies, guarding the borderlines and *Taqwa* of Allaah by avoiding His obedience and performing what is pleasing to Him, all these are from the factors leading to victory over the enemies in this world. Likewise a good intention and aiming for the establishment of the truth and justice, that is the religion of Allaah, Islaam, are reasons for success in the next world. This is the goal of every Muslim concerning his fighting and *Jihaad*.[120]
Even though the scholars of *Tafseer* have explained patience, enduring the enemies and guarding the borderlines, as in regards to physically fighting the enemy, their meanings can be expanded to include every situation involving the enemy. Whether these situations are in the sphere of fighting or other circumstances that require endurance with them. As is the case in debate with them or if the followers of falsehood enforce a blockade upon the believers and in other such conditions that can arise between those who invite to the truth and their opponents within the Islamic State.

73-That which assists in having patience and endurance with the enemies.

To remember the following verse assists in having patience and endurance with the enemies,

{If an injury has touched you, be sure that a similar injury has touched the enemy…}. [Aale-'Imraan: 140].

---

[120] *Tafseer az-Zamakhshari: 1/160, Tafseer al-Qurtobi: 4/322-327, Tafseer al-Qayyim* by *Ibn al-Qayyim: p.217 and Tafseer al-Manaar: 4/318-319.*

Allaah, The Most High, has clarified in this verse that the injuries and pain that afflict the believers should not weaken them in their efforts in their *Jihaad* against the enemy and in their endurance against them. This is because just as the believers have been afflicted, similarly their enemies have been afflicted before this, and despite the fact that they are upon falsehood and are destined for an evil end, they have not paused in battle due to their sustained injuries. Hence considering the fact that you are believers, have good endings and hold to the truth, you are more justified of not relenting and not leaving the fight against them and displaying endurance at your sustained injuries.[121]
To remember the following verse also assists in patience and endurance against enemies,

{And do not be weak in pursuit of the enemy, if you are suffering then surely they too are suffering as you are suffering, but you have hope from Allaah that which they hope not and Allaah is All Knowing, All wise.}. [An-Nisaa: 104].

His saying,

{And do not be weak…}

That is to say, do not deteriorate and slacken in the…

{…pursuit of the enemy…}

That is to say, in seeking the infidels in order to plunge into battle with them for…

{…if you are suffering then surely they too are suffering as you are suffering…}

That is to say, sustaining pain in battle and displaying endurance are common to both sides. As fear of sustaining injury in combat has not prevented them from fighting you, it is compulsory this should not prevent you from fighting them because O believers…

{…you have hope from Allaah that which they hope not and Allaah is All Knowing, All wise.}

That is to say, you hope for reward from Allaah for your *Jihaad* and they do not hope for this because they have no *Eemaan* in what you believe in. So you, O believers! are more justified in displaying perseverance, patience and endurance in your fighting.[122]

74-Sixthly: From the factors that lead to victory is the remembrance of Allaah.

From the factors that lead to the victory of the believers is the constant remembrance of Allaah, The Most High,

{O you who believe! When you meet a force be firm and remember the Name of Allaah much so that you may be successful.}. [Al-Anfaal: 45].

---

[121] *Tafseer ar-Raazi: 9/14.*
[122] *Tafseer ar-Raazi: 11/31*.

The meaning of which is, O you who believe, if you meet an enemy contingent from amongst the infidels and likewise a rebel force in battle, be steadfast against them and do not flee from in front of them. For firmness is a power of morale and it is the last physical cause of victory amongst individuals and the entire army.

{…and remember the Name of Allaah much…}

That is to say, increase your remembrance of Allaah during the battle and before. Remember Him in your hearts by recalling His immense power and His promise of victory to His Messengers and the believers. Recall His special accompaniment of the believers and those who are patient through his assistance of them and His prohibition of showing desperation during times of hardship, no matter how intense. Furthermore, know that victory is in His hands, The Most High, and that He grants it to whomever He wishes and He is The Most Powerful, The Most Mighty. Hence whoever's remembrance and contemplation are as such he will not fear the enemy's power and he will be prepared, due to his *Eemaan,* and knowledge that Allaah, The Most High, is far more powerful than his enemy. In this order to remember Allaah constantly there is an indication that a Muslim should remember Allaah no matter how preoccupied his heart is.

{…so that you may be successful.}

This success is subject to the two previous commands, firmness and the remembrance of Allaah, The Most High. Hence they are two causes of success, triumph and victory in this world and of attainment of reward in the next.[123]
This order to remember Allaah in abundance whilst in battle against the followers of falsehood extends to the individual and other groups of Muslims in their wider struggle with them just as in the battlefield.

75-Seventhly: From the factors that lead to victory is taking precautions.

Taking precautions is necessary in order to achieve victory, The Most High has said,

{When you are amongst them and lead them in the prayer let one party of them stand up with you taking their arms with them, when they finish their prostrations, let them take their positions in the rear and let the other party come up which has not yet prayed and let them pray with you taking all precautions and bearing arms. Those who disbelieve love if you were to be negligent of your arms and your equipment so as to attack you in a single rush, however there is no sin upon you if you put away your arms because of the inconvenience or rain or because you are ill. Moreover, take every precaution of yourselves. Verily Allaah has prepared a humiliating punishment for the disbelievers.}. [An-Nisaa: 102].

This verse is directed towards the Messenger (S.A.W) and it contains clarification of how the Muslims should pray whilst encountering the enemy. The meaning of which is, divide them into two groups and,

{…let one party of them stand up with you…}

---

[123] *Tafseer az-Zamakhshari: 2/226, Tafseer al-Aaloosi: 10/14* and *Tafseer al-Manaar: 10/21.*

That is to say, with the Prophet (S.A.W), hence pray with them and if they prostrate let those who have not prayed stand in guard behind,

{…taking all precautions and bearing arms …}

Allaah, The Most High, has made precaution, that is to say safety measures, as a tool from the tools of war, which a Muslim uses in combat. For this reason He has mentioned the taking of weapons and precautions together. Then The Most High said,

{…Moreover, take every precaution of yourselves…}

The meaning of which is, after Allaah permitted them to put aside their weapons during rain or sickness, He ordered them another time to be extremely cautious lest the enemy should deceive them in a surprise onslaught. This verse has indicated that it is compulsory to take precaution against the enemy in battle. Furthermore, it indicates that it is obligatory to take preventative measures from all possible forms of harm.[124]
His saying, The Most High, in this verse,

{…Verily Allaah has prepared a humiliating punishment for the disbelievers.}

The evident meaning is that this humiliating punishment that afflicts the disbelievers is the punishment of defeat and the victory of the Muslims over them if the Muslims perform the commands of Allaah, including preparing the causes of victory.[125]

76-The Muslim commanders should order that precaution be taken as well as the other factors that lead to victory.

The Muslims had understood the orders of Allaah, The Most High, concerning undertaking the causes of victory against their enemies, for the Muslim commanders use to order their troops with these.
Ibn Katheer mentions such an instance in the report of the battle of Yarmook against the Romans during the conquest of Shaam[126]. He states, may Allaah, The Most High, have mercy upon him, *"When the two armies met and contingents came forward for the encounter, Abu 'Ubaydah, commander of the Muslim army gave a cautionary address to his troops, during which he said: O slaves of Allaah! Help the cause of Allaah and he will grant you victory and he will make your foothold firm. O company of Muslims! Be patient, for indeed patience is a salvation from the disbelievers, pleasing to your Lord and a repudiation of disgrace… Then he announced to them: Begin with spears, take cover behind shields and be silent except from the remembrance of Allaah within yourselves until I command you by the will of Allaah, The Most High,"*[127]
The saying of Abu 'Ubaydah (R.A), *"…take cover behind shields and be silent…"* is a command to take the legislated precautions. Hence every similarly legislated precaution that the battle demands is to be taken in equivalence to this. Likewise in the address of Abu 'Ubaydah is a reminder to his troops of the factors that lead to victory and the

---

124 *Tafseer ar-Raazi: 11/25-26.*
125 *Tafseer al-Manaar: 9/375.*
126 Shaam, the area encompassing Palestine, Syria, Lebanon etc.
127 *Al-Bidaayah wan-Nihaayah* by Ibn *Katheer: 7/7.*

necessity of undertaking them, such as patience, the remembrance of Allaah and a firm resolve in assisting His cause.

77-The obstacles to victory.

The obstacles to victory have to be avoided and distanced from the believers and their deeds in order to realize the *Sunnah* of Allaah in His granting of victory to them. Of such obstacles are, dispute, disagreement, disobeying the order of the commander, delusion and showing off.

78-Firstly: Dispute and disagreement.

The Most High has said,

{O you who believe! When you meet a force be firm and remember the Name of Allaah much so that you may be successful. And obey Allaah and His Messenger and do not dispute lest you should lose courage and your strength departs and be patient. Surely, Allaah is with those who are patient.}. [Al-Anfaal: 45-46].

Hence disagreement and dispute invite weak heartedness and failure and these are from the biggest causes of cowardliness. For this reason the scholars have explained His words, The Most High,

{…lest you should lose courage…}

That is to say, lest you should cower from your enemy and wane in combat against them.

{…and your strength departs…}

That is to say, your supremacy and your State fades.[128]

79-Secondly: Delusion and showing off.

From the obstacles of victory are delusion, departing for battle with arrogance, haughtiness and showing off. Allaah, The Most High, does not grant victory except to he who marches forth seeking His pleasure and intends to assist His religion. For this reason Allaah forbade the following type of sortie,

{And be not like those who came out of their homes boastfully and to be seen of men[129]…}. [Al-Anfaal: 47].

---

[128] *Tafseer al-Aaloosi: 10/13, Tafseer al-Manaar: 10/25*

[129] This verse was revealed concerning Quraysh when they marched forth from Makkah in order to protect their caravan from the Muslims, this led to the battle of Badr. Its meanings apply to Muslims in all ages as the scholars have affirmed a principle in *Tafseer* concerning the narration of accounts in the *Quraan*: Lessons are to be drawn from the general meanings of a verse and they are not specific to those about which the verse was revealed.

Boastfully here meaning, in arrogance and frolic.

{…and to be seen of men…}

That is to say, they marched forth so that people could praise them for their bravery. Hence, the intended meaning here is the prohibition of the believers from being like them by showing off and being arrogant, rather He has commanded them to have *Taqwa* and sincerity.[130]

80-Victory is from Allaah only.

As we have mentioned, the *Sunnah* of Allaah concerning His granting of victory to the believers is permanent and never varies. In order to realize it, it is incumbent upon the Muslims to fulfill its required factors and avoiding its obstacles, as commanded by Allaah, The Most High. Despite this, their trust has to be placed in Allaah and not in these measures that they have undertaken. Their hearts should remain in the dependence of Allaah alone, His assistance and support and not in their preparations for victory. The saying of Allaah, The Most High, indicates towards what we have just mentioned,

{When you sought help from your Lord and He responded to you: I will reinforce you with a thousand of the Angels each behind the other in succession. And Allaah did not make it except as glad tidings for you and that your hearts may be at rest therewith. And victory is but from Allaah. Verily Allaah is All Mighty, All Wise.}. [Al-Anfaal: 9-10].

The saying of The Most High,

{And Allaah did not make it except as glad tidings for you…}

That is to say, Allaah, The Most High, did not make your reinforcement with the Angels except as good news for you that He will grant you victory as He had promised.

{…and that your hearts may be at rest therewith…}

That is to say, your hearts may rest after the trauma that afflicted them.

{…And victory is but from Allaah…}

At the exclusion of all others, whether they be the Angels or other causes, for He, The Most Honorable and Majestic, is the instigator of victory no matter what the material and conceptual causes are, for He is the subjugator of these factors.[131]

81-The victory of the Islamic group.

---

130 *Tafseer al-Aaloosi: 10/14.*

131 *Tafseer az-Zamakhshari: 2/202, Tafseer al-Manaar: 9/608.*

The Islamic group on its path of *Da'wah* in the cause of Allaah and ruling by the *Sharee'ah* succumbs to the *Sunnah* of Allaah concerning the struggle between the truth and falsehood and likewise His *Sunnah* in granting victory to believers. It is incumbent upon the group to prepare the factors that lead to victory and avoid its obstacles in order that victory may be achieved, falsehood repelled and the truth made supreme, meaning, the truth that they call to, which is the religion of Allaah. In order that Islaam may be triumphant and the Islamic State established.
The Islamic group, during its noble work and blessed *Jihaad*, will be subjected to charges of lying, hindrance and other such false accusations from its opponents. It should acknowledge and take this into account, for this is some of what has occurred to Allaah's noble Prophets in accordance to His *Sunnah*. Allaah does not value the Islamic group higher than His noble Prophets, nor is it stronger in authority and sincerity. They were injured, denied and falsely accused however they displayed patience as Allaah had commanded them. After their display of patience and firmness, the victory of Allaah came, The Most High said,

{Verily, Messengers were denied before you, but with patience they bore the denial, and they were hurt until Our victory reached them, and none can alter the words of Allaah…}. [Al-An'aam: 34].

What is intended by 'the words of Allaah' that none can alter is His saying,

{And Verily, Our word has gone forth of old concerning Our slaves the Messengers, that they verily would be made the triumphant ones and that Our soldiers they indeed would be the victors.}. [As-Saaffaat: 171-173].

Of the glad tidings that this verse contains is that Allaah, The Most High, has promised the believers with that which he has promised the Prophets, that is, victory. Likewise, The Most High has informed us that His *Sunnah* is continual and decisive concerning their victory, He has said,

{Verily, We will indeed make victorious Our Messengers and those who believe in this worldly life and on the Day when the witnesses will stand forth.}. [Ghaafir: 51].

Hence, the *Sunnah* of Allaah concerning the victory of the believers includes the Islamic group as long as it adheres to the causes of victory and its conditions.

82-The strength that the Islamic group must prepare.

The Islamic group has to strive to be more powerful than its opponents and spreading Islamic awareness amongst the people and embedding it into their hearts accomplish this. It has to draw into its ranks the good truthful believers, for the more that Islamic awareness spreads into the various sections of the community and as the numbers of the contingent increases, its power will thus increase and it will be closer to the victory of Allaah.

83-The Islamic group must avoid dispute and difference.

The Islamicgroup has to avoid the obstacles of victory such as dispute and difference between its members or between them and their leader. This can be avoided by purifying the souls from the stains of desires, the continual awareness of Allaah's observation and the purging of intentions so that they are for Allaah alone. All of this in its self is not sufficient for there must be a clear set of stringent directives instated for the work of the Islamic group, the relationship of its members, and the due rights and obligations of its *Ameer*, that is to say its leader. If the structure of the group authorizes its *Ameer* to implement his decisions after consulting the *Shoora* council it is incumbent upon its members to listen and obey his commands as long as they are within the limits of the *Sharee'ah*. This obedience is irrespective of whether his command is based upon direct evidence or upon *Ijtihaad*.
If the structure of the group restricts the *Ameer* to the majority decisions of the *Shoora* council it is upon him to adhere to their majority decisions, again as long as they are within the limits of the *Sharee'ah*, whether they are based upon direct evidence or *Ijtihaad*. It is also incumbent upon the members of the group to listen to and obey the Ameer, who in this case orders the implementation of the decisions of the *Shoora* council.
In adherence to this, the group operates in an organized systematic fashion and in a real congregational manner without any failings or disruptions and without any dispute or disagreement. It is compulsory that the group operates in such a smooth fashion even if it errs during some of its stages or in some areas of its operations. This is because organized operation of the group whilst being united, despite the fact that it may have some errors, definitely incurs less harm than if it were to operate correctly but divided, in difference and in dispute. The lesser harm is endured in order to repel the greater harm. This is founded upon the principle of repelling the greater of two evils by tolerating the lesser of the two.

84-It is upon the Islamic group to avoid showing off and doubted matters.

It is incumbent upon the Islamic group to avoid showing off in its operations and not to pursue the praise and pleasure of the people. This is because showing of causes the group to lose the pleasure of Allaah and His assistance. Rather it is upon them to seek the pleasure of Allaah by performing that which pleases Him even if it angers the people and to shun that which pleases the people if it angers Allaah.
However this does not mean that it should not avoid the anger of the people and not ever try to please them. For example, the people trust in the group and trust is something desirable and necessary, however it is not permissible for the contingent to seek the pleasure of people at the anger of Allaah. Rather it is allowed for it to leave that which is permissible in its self or permissible concerning individuals so that it may distance distrust and doubt from its self, which the followers of falsehood would otherwise propagate amongst the people. This is because there are always amongst the people those who will listen to false accusations and believe them without seeking proof. Hence to guard against doubted matters and to leave the permissible in order that the trust of the people in the group is not shaken is from the obligatory matters that are to be observed. Our evidence for what we have just mentioned is the fact that Allaah, The Most High, had distanced His Messenger from learning how to read or write despite the fact that these are permissible. This is so that the followers of falsehood could not claim that he (S.A.W) had learnt the *Quraan* from his study of the scriptures of the previous generations. The Most High said,

{Neither did you read any book before it nor did you write any with your right hand. In that case indeed, the followers of falsehood might have doubted.}.
[Al-'Ankaboot: 48].

It has been mentioned in the *Tafseer* of this verse: If you could read and write those who falsify matters would have doubted claiming: Maybe he learnt it and wrote it with his own hand from the previous books that have been passed down from the Prophets. Despite their knowledge of him being illiterate, the fact that he did not read or write, they still claimed this. For the Messenger of Allaah (S.A.W) lived amongst them for a long period of his life, not reading or writing during this time. Then he came to them with this amazing miracle of a book, the *Quraan*, which renders those who read and write dumbfounded. Their doubt might have had a foundation if he (S.A.W) had been able to read and write however it still persists amongst them.[132]

[132] *Tafseer az-Zamakhshari: 3/458, Tafseer Ibn Katheer: 3/417, Tafseer ar-Raazi: 25/76* and *Fee Dthilaal al- Quraan: 20/9*

Chapter Four

The *Sunnah* of Allaah concerning trials and tribulations.

[The law of tribulation]

85-The meaning[133] of the word '*Fitnah'*, linguistically.

Ibn Mundthoor mentions, *"The overall meaning of the word Fitnah is: Tribulation, test and examination. Its basis is taken from ones saying: I put the silver and gold to trial by melting them with fire to distinguish between the good and the bad or I placed them into fire to see their quality.*
Fitnah also means: Incineration, sin, difference in peoples opinions, madness and to remove, as in His saying, The Most High,

{Verily, they were about to remove[134] you away from that which We have revealed unto you…}. [Al-Israa: 73].

Fitnah also means disbelief, as is in His saying, The Most High,

{…and *Fitnah* is worse than killing…}. [Al-Baqarah: 191].

Fitnah also means fighting that flares between people.
Fitnah also means killing as in His saying, The Most High,

{…if you fear that the disbelievers may put you through *Fitnah* (by attacking you)…}. [An-Nisaa: 101].

Furthermore, there is the saying of the Prophet (S.A.W),

"I can see the Fitan[135] between your houses."

Meaning the killing, wars and disputes that would transpire between the different factions of the Muslims. Also, their tribulation with the decor of this worldly life and its desires, hence being tempted away with this from the next world and performing the deeds for it."[136]
Ibn Atheer states, *"Fitnah means test and examination. It has also been widely used to denote that which a test entails of adversity. Then its usage broadened further until the word Fitnah encompassed the meanings of sin, disbelief, killing, fighting, burning, removing and to be diverted from something."*[137]

---

133 It should be noted that the following meanings of the word are according to the Arabic language.
134 Yaftinoon, derived from Fitnah.
135 *Fitan* is the plural of *Fitnah*.
136 *Lisaan al-'Arab: 17/193* and that following.
137 *An-Nihaayah: 3/410-411.*

It is cited in *Al-Mu'jam al-Waseet, "Fitnah means to test with fire, tribulation and examination. The Most High has said,*

{…and We shall try you with evil and good *Fitnah*…}. [Al-Anbiyaa: 35].

Fitnah also means; to delight in something, disarray, confused thoughts, punishment and misguidance. He put him through Fitnah i.e. he hurled him into hardship in order to test him. He put so and so through Fitnah i.e. he tortured him to make him leave his opinion or religion."[138]

It is stated in *Mufradaat Ghareeb al-Quraan, "The origin of Fitnah means to place gold into fire in order to separate it from its impurities.*

Sometimes that which leads to punishment is named Fitnah, such as His saying, The Most High,

{…surely they have fallen into *Fitnah*[139]…}. [At-Tawbah: 49].

Sometimes Fitnah is used to mean trial, such as in His saying,

{…and We tried you with a great *Fitnah*…}. [Taa-Ha: 40].

Fitnah has also been taken to mean tribulation for they are both used to signify that which a person encounters of hardship or ease, however their use in denoting hardship is more evident and more widely used, The Most High has said,

{…and We shall try you with evil and good *Fitnah*…}. [Al-Anbiyaa: 35].

Concerning hardship, The Most High has said,

{…and you put yourselves through *Fitnah*…}. [Al-Hadeed: 14].

That is to say, you caused yourselves to fall into tribulation and punishment. Furthermore The Most High said,

{And know that your wealth and your children are but a *Fitnah*…}. [Al-Anfaal: 28].

They have been called Fitnah here in consideration to the test a person is put through due to them. The Most High has also said,

{Alif-Laam-Meem. Do people think that they will be left alone because they say: We believe, and will not be put through *Fitnah*.}. [Al-'Ankaboot: 1-2].

That is to say, not be tested so that the evil ones amongst them can be distinguished from the good."[140]

86-The meaning[141] of the word '*Balaa'*, tribulation.

---

138 *Al-Mu'jam al-Waseet: 2/680.*

139 i.e. By leaving *Jihaad*. See the *Tafseer* of verse 49 *Soorah* At-Tawbah.

140 *Mufradaat Ghareeb al-Quraan* by *Raaghib Al-Asfahaany: p.371-372.*

141 It should be noted that the following meanings of the word are according to the Arabic language.

Ibn Mundthoor states, *"I tried the man: I assessed him. Allaah tried him: He tested him. The noun is: Tribulation. Tribulation: A test and it can be in good or evil."*[142]
It is mentioned in *Al-Mu'jam al-Waseet, "He tried him. He checked and came to know him. Tribulation is: An event that occurs to a person in order to test him."*[143]
Ibn Atheer cites, *"Tribulation in its origin means test and examination, it is said: I tried him. It is known that tribulation can be through good and evil without differentiation between the two, such as His saying, The Most High,*

{…and We shall try you with evil and good *Fitnah*…}. [Al-Anbiyaa: 35].*"*[144]

It is mentioned in *Mufradaat Ghareeb al-Quraan, "I tried him: I tested him. Responsibility for religious rituals is called tribulation for various reasons; Firstly: These rituals are all tough upon the body hence they are known as tribulations from this angle. Secondly: They are tests and for this reason The Most High has said,*

{And We shall surely test you until We know the *Mujaahideen* from amongst you and those who display patience.}. [Muhammad: 31].

Thirdly: Allaah, The Most High, tests his slave sometimes with progress in order that he may give thanks and sometimes with hardship so that he might have patience. Hence affliction and bestowal are both tribulations."[145]

87-Summarising the meanings of the words, '*Fitnah*', trial and '*Balaa*', tribulation.

The concluded meaning, which we intend concerning the words trial and tribulation in our study, is the test and examination of a person through hardship and ease. The word tribulation has an added intended meaning; an event, which entails hardship and adversity that descends upon a person in order to test and examine him.

88-It is from the *Sunnah* of Allaah to test with evil and good.

The *Sunnah* of Allaah has elapsed, that He tests His slaves with evil and good. That is to say, He tests them with afflictions, which are difficult for them, such as sickness, poverty and other various calamities just as He tests them by bestowing upon them various blessings. He grants them with such blessings that ease their lives and cause them to live in affluence and luxury, such as health, wealth and that similar. This testing distinguishes he who displays patience in times of hardship and he who shows gratitude during periods of ease and comfort, The Most High has said,

---

[142] *Lisaan al-'Arab: 18/90.*
[143] *Al-Mu'jam al-Waseet: 1/70.*
[144] *An-Nihaayah: 1/155.*
[145] *Mufradaat Ghareeb al-Quraan* by *Raaghib Al-Asfahaany: p.61.*

{Every soul shall taste death and We shall try you with evil and good *Fitnah*, and unto us you shall return.}. [Al-Anbiyaa: 35].

That is to say, We will test you with tribulations, catastrophes and hardship that require patience such as illness, poverty and that similar. Likewise We will test you with blessings which oblige that thanks be given, such as well being, opulence, ease and that similar. Hence the one who has been bestowed such a blessing is to rise to perform that which Allaah has obligated upon him concerning this.
In His saying, The Most High,

{…and We shall try you with evil and good *Fitnah*…} [Al-Anbiyaa: 35]

…the word *Fitnah* here means tribulation and it reinforces the implications of His saying, The Most High,

{…and We shall try you…}

As for His saying, The Most High,

{…and unto Us you shall return.}

That is to say, Hence We shall reward you in accordance to your patience and gratitude.[146] For Allaah, The Most High, tests His slave, sometimes with progress in order that he may give thanks and sometimes with hardship so that he might have patience. Hence, affliction and bestowal are both tribulations. Afflictions require patience and bestowments necessitate gratitude. To fulfill the essentials of patience is easier than fulfilling those of gratitude, for bestowment is the greater of the two tribulations. In accordance to this view ‘Umar Ibn al-Khattaab (R.A) said, *"We had been tried with hardship and we had patience and now we have been tried with ease and we have shown no patience."*[147]

89- The various types of tribulation with evil.

As we have said, it is from the *Sunnah* of Allaah concerning tribulation that He tests His slaves with evil just as He tests them with good. From such testing with evil is their affliction with different types of adversities, calamities and hardships, which are difficult upon the souls to bear. The Most High has mentioned in His Mighty Book,

{And We shall certainly test you with something of fear and hunger and loss of wealth, lives and fruits however give glad tidings to the patient. Those who when afflicted with calamity say: Truly to Allaah we belong and truly unto Him we shall return. They are the ones upon whom there are blessings from their Lord and mercy and it is they who are the guided ones.}. [Al-Baqarah: 155-157].

Allaah, The Most High, has informed us that He tries his slaves, that is to say, He tests them, sometimes with ease and sometimes with hardship as is mentioned in this verse. The

---

[146] *Tafseer az-Zamakhshari: 3/116, Tafseer Ibn Katheer: 3/178, Tafseer al-Qurtobi: 11/287* and *Tafseer al-Aaloosi: 17/47.*

[147] *Mufradaat Ghareeb al-Quraan* by *Raaghib Al-Asfahaany: p.61.*

hardships mentioned here are the adversities of fear, hunger, loss of wealth, that is to say part of it and the loss of life such as the death of friends, relatives and companions. The loss of fruits is through the failure of harvests due to the orchards, crops and plantations not yielding their produce as normal. There are those who show patience through these tribulations saying,

{…Truly to Allaah we belong and truly unto Him we shall return…}

That is to say, they say this knowing fully that they are possessions of Allaah and He treats His slaves as He wills. They know that He does not overlook the smallest of virtues and of such virtues is their patience. They know that they are to return unto Him on the Day of Resurrection and that He will reward them for their patience. Allaah, The Most High, gives glad tidings to these patient ones in His saying,

{…They are the ones upon whom there are blessings from their Lord and mercy…}

That is to say, praise from Allaah and mercy.

{…and it is they who are the guided ones.}

That is to say, the guided ones to the correct path for they recover and surrender their affairs to Allaah, The Most High.[148]

90-Testing the people with the décor of this worldly life.

The Most High has said,

{Verily, We have made that which is upon the Earth as an adornment for it in order that We may test them as to which of them is most excellent in deeds. And verily We shall make all that is upon it bare dry soil.}. [Al-Kahf: 7-8].

That is to say, We have made that which is suitable to be as an adornment for the Earth and for its inhabitants and the décor of this worldly life appropriate to test mankind with.[149]
Imaam Qurtobi is of the opinion that adornment here includes everything upon the face of the Earth. For the word adornment in the verse is general and everything upon the face of the Earth points towards its creator, exalted is His Majesty, hence it is all as decoration from the viewpoint of its creation and precision.[150]
Based upon this general meaning, which *Imaam* Qurtobi has taken, the meaning of this verse is; Allaah, The Most High, has made everything that is upon the Earth, except man, as an adornment for the Earth with which it embellishes it's self and this is inclusive of the adornments of it's inhabitants as well. The adornment of everything is relative and it is a décor for its companion. There is not a thing upon the Earth except that there is some use for it and at the least it is as an indication towards its creator, Allaah, exalted is His Majesty.[151]
The meaning of His saying, The Most High,

---

148 *Tafseer Ibn Katheer: 1/197* and *Tafseer az-Zamakhshari: 1/207.*
149 *Tafseer az-Zamakhshari: 2/704.*
150 *Tafseer al-Qurtobi: 10/354.*
151 *Tafseer al-Aaloosi: 15/206.*

{…in order that We may test them as to which of them is most excellent in deeds…}

That is to say, so that We may test them with the Earth's adornments in order to clarify who is the most excellent in deeds. Excellence in deeds is the asceticism in the adornments of this world and not being deluded by them and to take them as a means by which to recognize The Creator. Enjoyment of these adornments is in accordance to what the *Sharee'ah* has permitted and gratitude is to be shown for their bestowment. They are not to be taken as a means to fulfill the desires and achieve corrupt goals as the infidels and those who follow their desires do. The levels of abstinence in the décor of this world, according to the meaning we have just clarified vary. The stronger the abstinence is the more excellent the deed and for this reason *Imaam* Sufyaan at-Thawry said concerning the saying of The Most High,

{…in order that We may test them as to which of them is most excellent in deeds…}

"That is to say, in order that We may test them as to which of them practices greater moderation in the adornments of this world."[152]

91-Testing the people by causing them to vary in prosperity.

From that which Allaah tests His slaves with and that which His *Sunnah* has elapsed upon is their variation in bestowments and provisions. This is so that the extent of their fulfillment of the obligations of the *Sharee'ah,* such as performing good deeds and abstaining from bad deeds concerning themselves and others, can be assessed. This assessment is based upon their advantageous conditions that distinguishes them, such as knowledge, rank, wealth, social standing and authority. Likewise their assessment is also founded upon their poverty and weakness, The Most High has said,

{And it is He Who has made you succeeding generations in the Earth. And He has raised some of you above others in levels so that He may try you in that which He has granted you. Surely your Lord is swift to punish and certainly He is Oft-Forgiving, Most Merciful.}. [Al-An'aam: 165].

The meaning of which is, it is Allaah who has made you, O Muslims, successors of the past nations and generations.

{…And He has raised some of you above others…}

That is to say, He has made you diverse and different in creation, provision, merit, knowledge, manners, good and bad characteristics, form and colour, for He has wisdom in this. The *Sunnah* of Allaah, The Most High, has elapsed upon this variation and raising of some above others,

{…so that He may try you in that which He has granted you…}

---

[152] *Tafseer al-Qurtobi: 10/355.*

That is to say, in order to try you with that which He has bestowed upon you, so that the wealthy can be tested with his wealth and hence be asked about his gratitude and the poor can be tested with poverty so that he can be asked about his patience. In addition the one possessing status and authority can be tested with it and also asked about how he used it.

{…Surely your Lord is swift to punish…}

He is swift to punish those who show ingratitude to his blessings and disobey him concerning them.

{…and certainly He is Oft-Forgiving, Most Merciful.}

He is forgiving and merciful to those who rise to show gratitude upon His blessings and obey Him concerning them.[153]

92-From the *Sunnah* of Allaah is the tribulation and testing of the believers with hardship.

The Most High has said,

{Or think you that you will enter Paradise without there coming to you such as came to those who passed away before you? They were afflicted with destitution and detriment and were so shaken that even the Messenger and those who believed along with him said: When is the help of Allaah? Certainly! The help of Allaah is near.}. [Al-Baqarah: 214].

Most of the scholars of *Tafseer* maintain that this verse was revealed concerning the battle of the trench during which the Muslims were afflicted with great difficulty such as, hostilities, the cold, destitution and other various types of adversities. Some scholars of *Tafseer* hold that it was revealed as an appeasement for the *Muhaajiroon* when they left their homes and wealth in the hands of the *Mushrikeen* and preferred the pleasure of Allaah. So Allaah, The Most High, revealed this verse to make them feel better and He called upon them to have patience and He promised them victory.[154]

{…They were afflicted with destitution…}

Destitution is the hardship that afflicts a person in other than his body such as confiscation of wealth, expulsion from ones land, threat upon safety and opposition to *Da'wah.*

{…and detriment…}

Detriment is the hardship that afflicts a person in his body such as wounds and killing.

{…and were so shaken…}

---

[153] *Tafseer Ibn Katheer: 2/199, Tafseer al-Qurtobi: 7/158, Tafseer az-Zamakhshari: 2/84* and *Tafseer al-Manaar: 8/250.*

[154] *Tafseer al-Qurtobi: 3/34.*

That is to say, they were greatly troubled with various types of tribulations and were left in a sate of fear by their enemies.[155]
Hence the meaning of the verse is: Did you think that you would enter Paradise before being tried and tested as the nations before you were? They were afflicted with destitution and detriment and were so shaken. Their enemies left them in an immense state of fear and thus they were tested a great test. They were tried to such a limit that even the Messenger and the believers that were with him began to supplicate against their enemies and invoke Allaah for close relief and an exit from the hardship that they were in. Hence Allaah's response to the supplications of the believers was that He said to them,

{…Certainly! The help of Allaah is near.}.[156]

Imaam Qurtobi mentions in his *Tafseer, "Most of the scholars are of the opinion that the speech that Allaah has reported at the end of the verse is that of the Messenger and the believers. That is to say that their efforts had reached such a level that they began to think that Allaah's help would come slowly, hence The Most High said,*

{…Certainly! The help of Allaah is near.}

This saying of the Messenger and the believers was as to seek hasty victory and not in doubt of its arrival. A group of scholars of Tafseer maintain: In this speech there are parts that have been brought forward and others that have been delayed[157] *hence the meaning is: Even the believers said: When is the help of Allaah? Hence the Messenger replied: Certainly! The help of Allaah is close. However, mention of the Messenger came first in the verse due to his high status and then the saying of the believers followed it because it occurred first. That is to say, they made this statement and then the Messenger responded with the fact that the help of Allaah is close."*[158]
Raazi mentions in his *Tafseer, "The opinion of this group of scholars is strengthened by similar verses in the Noble Quraan, such as His saying, The Most High,*

{And from His mercy is that He has made for you the night and the day that you may rest therein and that you may seek of His bounty…}. [Al-Qasas: 73].

That is to say, that you may rest during the night and seek His bounties during the day."[159]
Rasheed Ridhaa mentions in his *Tafseer, "The Imaam, professor Muhammad 'Abduh states that this verse was an admonishment for the companions, so how can a Muslim not rebuke himself for similar thoughts whilst he knows that he is inferior to the noble companions. He is Inferior in Eemaan, Islaam, perseverance in calling to the truth and in showing patience upon hardship in the cause of Allaah, The Most High. Why should he not rebuke himself and others he sees whom are similar to him who say: We believe in Allaah, however if they are harmed in His cause they treat the Fitnah of the people as the punishment of Allaah and they prefer that which the people have over that which Allaah has."*[160]

---

155 *Tafseer al-Manaar: 2/299, Tafseer ar-Raazi: 6/20* and *Tafseer al-Aaloosi: 2/104.*
156 *Tafseer Ibn Katheer: 1/251.*
157 This is in reference to the grammatical structure of the verse as it was revealed and not that this had occurred afterwards.
158 *Tafseer al-Qurtobi: 3/35-36.*
159 *Tafseer ar-Raazi: 6/23.*
160 *Tafseer al-Manaar: 2/303.*

93-Testing the believers with *Jihaad*.

From the *Sunnah* of Allaah, The Most High, is the testing of His believing slaves with *Jihaad*, when its circumstances arise and conditions are fulfilled. At this time it is obligatory upon the believers and it becomes evident, he who arises to fulfill this obligation and has patience at its hardships. Consequently he deserves Paradise by the grace of Allaah and in accordance to His promise and *Sunnah*. The Most High has said,

{Do you think that you will enter Paradise before Allaah knows[161] those of you who fought amongst you and knows those who are patient.}. [Aale-'Imraan: 142].

Imaam Ibn Katheer mentions in the *Tafseer* of this verse, *"Do you envisage that you will enter Paradise before you are tested through fighting and hardship? That is to say, you will not enter Paradise before you are tried and Allaah witnesses the Mujaahideen in His cause amongst you and those who are patient in combating enemies."*[162]

94-Testing the believers with various types of harm.

The Most High has said,

{You shall certainly be tested in your wealth and properties and in yourselves, and you shall certainly hear much that will grieve you from those who received the scriptures before you and from those who ascribe partners to Allaah. But if you are patient and have *Taqwa* then verily that will be a determining factor in all affairs.}. [Aale-'Imraan: 186].

It is from the *Sunnah* of Allaah concerning His believing slaves, who invite towards Him and make *Jihaad* in His cause, that they should be tried with various tribulations. They are tried in their wealth by being ordered to spend from it in His cause and by other losses that befall it. Some tribulations afflict their personal selves such as killing, injury and capture by the enemy. In our times this includes imprisonment, for the transgressing *Tughaat*[163] incarcerate the believers who call to Allaah, The Most High.
Of such tribulations and in accordance to the *Sunnah* of Allaah, The Most High, regarding those who invite to Him and make *Jihaad* in His cause, are the false allegations made against them and against Islaam by the people of the scriptures, *Mushrikeen* and other infidels. They charge the believers with false accusations in order to hinder the masses

---

[161] Allaah already knows the destiny of all of mankind and creation however the knowledge mentioned here is the actual enacting of this destiny for it is as the Prophet (S.A.W) has ordered,

"Perform deeds, for it shall be made easy for everyone. As for the people of bliss they shall ensue the deeds of the people of bliss. Whilst the people of wretchedness shall ensue the deeds of the people of wretchedness." Narrated by Muslim.

[162] *Tafseer Ibn Katheer: 1/408-409.*

[163] *Tughaat* is the plural of *Taaghoot*. It is mentioned in *Al-Mu'jam al-Waseet, "Taaghoot: Every head leader of misguidance who hinders from good. The devil. The fortune-teller. The magician. Everything worshipped instead of Allaah." [P.558,559].* See the books of *Tawheed* for a more in depth explanation.

from listening to their *Da'wah*. From the positive determining factors in the face of such harm is to display patience and observe *Taqwa*, for this is part of what the believers have to be firm upon and it is from the matters that eradicate falsehood and assist the truth and its followers.[164]

95-The most extensively tried with tribulations from amongst mankind are the Prophets and then those similar to them in virtue.

A- Tirmidthee narrates in his collection of *Ahaadeeth* upon the authority of Mus'ab Ibn S'ad that his father said: *I said: O Messenger of Allaah, which of the people are tried the most? He replied,*

"The Prophets and then those who are the next best. A man is tried according to his religion, for if his religion is strong, his tribulations will be more severe and if his religion is weak he is tried in relation to the strength of his religion. The tribulations of a slave do not end until he walks upon the Earth with not a mistake upon him."[165]

B- It is mentioned in another *Hadeeth* narrated by Tabaraani in *Al-Mu'jam al-Kabeer* upon the authority of the sister of Hudthayfah Ibn Al-Yamaan, Faatimah or Khawlah that she said: The Messenger of Allaah (S.A.W) said,

"The most extensively tried with tribulations are the Prophets and then the pious and then those who are the next best."[166]

96-The explanation of these two Hadeeth concerning the most extensively tried with tribulations from amongst mankind.

What is intended by ***"…and then those who are the next best"*** is the most superior followed by the next most superior, the highest followed by the next most highest in strength of religion and merit.
Raaghib states, *"Al-Amthal*[167] *is used to express those who are closest in resemblance to the best and those closest to virtue. The Amthal of a people is an expression used to denote the best of them."*[168]
They are tried more extensively with tribulations so that their reward may be multiplied, their merit completed, and that their patience and contentment may be made evident to the people so that they can be followed. Then those similar to them follow in the next strength of tribulation that afflicts them because tribulations are in direct proportion to blessings. For he who enjoys more blessings from Allaah his tribulations are more. Hence such people are subject to trials, calamities, and the continuous battering of problems and this includes everything that harms a person, physically or emotionally. Hence a man is tried in accordance to his religion that is to say in proportion to the strength of it, which in turn

---

164 *Tafseer az-Zamakhshari: 1/449.*
165 *Jaami' at-Tirmidthee: 7/78-79*, also narrated by Ahmad and others such as Suyooti in *Al-Jaami' as-Sagheer: 1/136.*
166 Narrated by Tabaraani in *Al-Mu'jam al-Kabeer*, by Suyooti in *Al-Jaami' as-Sagheer: 1/136* and by Daarimi in his *Sunan: 2/320.*
167 The term used in the Hadeeth.
168 *Mufradaat Ghareeb al-Quraan* by *Raaghib Al-Asfahaany: p.463.*

means the strength of his *Eemaan* and conviction. If he is very strong in his religion his tribulations will be extensive, many, severe and varying. If he is weak in his religion, he will be tried in proportion to this weakness. The tribulations of a slave do not end, that is to say he is not liberated from them until he walks upon the Earth with no mistakes upon him. Meaning that he is rid of sins, for it was as if he was imprisoned and then set free, he strolls along with no worries.[169]

97-What is derived from these two *Hadeeth* concerning the most extensively tried with tribulations from amongst mankind.

It is derived from the two aforementioned *Hadeeth* that the general *Sunnah* of Allaah concerning tribulations and those tried with them is that the most extensively tested with trials, that is to say tests, are the Prophets. They are followed by those who are similar to them in piety, strength of religion and *Taqwa*, fear of Allaah, The Most High. This is a continuous *Sunnah* that remains amongst the believers without any change.

98-The explanation of this general *Sunnah*.

The explanation of this general Sunnah, i.e. the most extensively tried with tribulations are the Prophets and then those who are the next best, is as follows. The Prophets rise to deliver the message of their Lord and they call the people to His worship. Consequently the followers of falsehood deny them and afflict upon them various types of harm, just as Allaah has decreed in His *Sunnah* concerning the struggle between the truth and falsehood. As for the explanation behind the extensive tribulations of the pious and those similar to them, this is because they have risen to fulfill the rights of Allaah and those of the people.[170] Of such rights is enjoining virtue and forbidding evil, *Jihaad* in the cause of Allaah in order to raise His word and calling the masses to The Truth, exalted is His Majesty. Consequently they incur various types of harm, all in accordance to the *Sunnah* of Allaah concerning the struggle between the truth and falsehood. The stronger a believer is in his religion, that is to say the stronger his *Eemaan* is, the more he will make *Jihaad* in the cause of Allaah. Thus he will be more extensively tried than others due to the hardship he will encounter in the face of the infidels and at the hands of the followers of falsehood during his *Jihaad* and struggle against them.
Also an explanation of this general *Sunnah* is the saying of the scholars concerning its relation to the Prophets, *"...this is so that their reward may be multiplied and their merit complete, furthermore their patience and contentment may become evident to the people and consequently they are followed."*[171] In addition to their saying concerning the extensive tribulation of those who are pious, *"...tribulations are in direct proportion to blessings, for he who enjoys more blessings from Allaah his tribulations are more."*[172]
There is no doubt that guidance to *Eemaan* is an immense blessing from Allaah upon His pious believing slaves. This blessing deserves that gratitude be shown and this is done by

---

169 *Tuhfatul Ahwadthi Sharh Jaami' at-Tirmidthee: 7/78-79* and *Faydh Al-Qadeer Sharh Al-Jaami' as-Sagheer* by *Manaawee: 1/518-519.*
170 *Faydh Al-Qadeer Sharh Al-Jaami' as-Sagheer* by *Manaawee: 1/519.*
171 *Ibid: 1/518.*
172 *Ibid: 1/518.*

rising to fulfill the rights of Allaah such as *Jihaad* in His cause and enduring the afflictions which the *Mujaahideen* suffer.
From the explanation of this *Sunnah* under discussion is that tribulations such as sickness contain extra reward for the afflicted and expiation for the sins of a believer. As in the *Hadeeth* narrated by Bukhaari in his *Saheeh* from Al-Haarith Ibn Suwayd upon the authority of 'Abdullah that he said, *"I entered upon the Messenger of Allaah (S.A.W) whilst he was suffering from fever hence I said: O Messenger of Allaah, indeed you are suffering from a terrible fever. He replied,*

"Yes, I suffer from fevers as two men from amongst you would suffer."

I said: That is because for you there are two rewards. He replied,

"Yes, it is so. There is not but a Muslim who is afflicted with harm, even a thorn or that larger, except that Allaah atones for his sins through this, just as a tree sheds its leaves."[173]

It is said that fever here means its pain and his saying; ***"…it is so…"*** is an indication towards the increase in reward according to the severity of the fever. Hence the *Hadeeth* affirms that if sickness, which is a type of tribulation, gets worse, the reward is multiplied. Also the severity of an illness raises the level of the afflicted and dispels his sins until there are none left.[174]

99-Tribulation of the disbelieving nation.

The *Sunnah* of Allaah has elapsed, concerning the disbelieving nation, that it is tried with destitution and detriment so that these tribulations might deter it from its disbelief and obstinacy and that it might return to its Lord. If it does not return it is tried with ease after this so that this might carry it to repentance after hardship had failed, The Most has said,

{And We sent not a Prophet unto a town but We seized its people with suffering through destitution and detriment so that they might humble themselves. Then We changed the evil for the good until they were at ease and they said: Our fathers were touched with evil and with good. So We seized them all of a sudden whilst they were unaware.}. [Al-A'raaf: 94-95].

The meaning of which is: The *Sunnah* of Allaah, The Most High, concerning the nations which denied their Messengers is that He seized them with destitution and detriment. That is to say, hardship in their inner selves, bodies, provisions and wealth, for Allaah did this to them in order that they might humble themselves. Humble, meaning to submit and comply with His command, The Most High. This is because it is from the effects of tribulation with hardship that it awakens the natural disposition from which good is still anticipated. Hence this could carry these stubborn infidels to turn to their creator and humble them selves to Him and seek His mercy and forgiveness. However, they did not do this hence He caused them to live at ease in order to test them with that and this is why He said,

---

[173] *Fath ul-Baari Sharh Saheeh al-Bukhaari* by *Ibn Hajr al-'Asqalaany: 10/111.*
[174] *Ibid: 10/112.*

{…Then We changed the evil for the good…}

That is to say, We changed their condition from hardship to comfort, from disease to health, from poverty to affluence so that they may show gratitude for this and return to their Lord in repentance and submission, however they did not do this.

{…until they were at ease…}

That is to say, their wealth and children were increased.

{…and they said: Our fathers were touched with evil and with good…}

They were tried with hardship and ease so that they would humble themselves and repent to Allaah, however neither of these circumstances benefited them, for they did not cease from their error. Rather they said, *"We have been afflicted with destitution and detriment and after that we enjoyed ease just as occurred to our forefathers of old. This is the pattern of the ages and its generations, sometimes they bear hardships and sometimes they enjoy comfort and rest. Therefore that which we have suffered was not a punishment from Allaah due to our religion or our deeds."* Hence they were unaware of the order of Allaah concerning them, they did not take heed to admonishment nor did they reflect or sense their trial under both of these conditions. Thus they deserved punishment, The Most High said,

{…So We seized them all of a sudden whilst they were unaware.}

That is to say, We seized them suddenly with punishment, i.e. abruptly and unexpectedly.[175]

100-From the tribulations of the disbelieving nations.

The Most High has said,

{Verily, We have sent to many nations before you and We seized them with destitution and detriment in order that they might humble themselves. If only they had humbled themselves when Our afflictions reached them, however their hearts became hardened and Shaytaan made seem fair that which they use to do.}. [Al-An'aam: 42-43].

The meaning of which is: We had sent to them Messengers however they denied them, so We seized them with destitution such as poverty, constricted living and with detriment, that is to say harm such as sickness, disease and loss of wealth and life.

{…in order that they might humble themselves…}

That is to say, that they might lower and submit themselves to their Lord and fear Him, obey Him and repent from their sins.

---

[175] *Tafseer al-Qurtobi: 7/252, Tafseer Ibn Katheer: 2/133, Tafseer ar-Raazi: 14/183-184* and *Fee Dthilaal al-Quraan* by *Sayyid Qutub: 8/17-24.*

{…If only they had humbled themselves when Our afflictions reached them…}

That is to say, they did not do that which they were free to do, for they did not humble themselves nor did they return to Allaah, The Most High. Furthermore they did not retract from their stubbornness. Allaah, The Most High, has used the word 'If' to signify that there was no excuse for them in abandoning humbleness except their obstinacy, hardened hearts and their admiration of their own deeds, which Shaytaan had made appealing to them. For this reason The Most High said about them,

{…and Shaytaan made seem fair that which they use to do.}

Shaytaan whispered to them and made seemingly fair their deeds of disbelief in their Lord and their disobedience to Him.[176]

101-The *Fitnah* of the one who professes *Eemaan*.

The Most High has said,

{Do people think that they will be left alone because they say: We believe, and will not be put through *Fitnah*. And We indeed put those before you through *Fitnah* and Allaah will certainly make known those who are true and He will certainly make known those who are liars.}. [Al-'Ankaboot: 2-3].

Fitnah here means: Testing with great responsibilities such as leaving ones land and struggling against enemies and the afflictions that this incurs to the body and wealth. Furthermore it encompasses fulfilling the rest of the difficult obligations and forsaking desires and enjoyments. It also includes poverty, drought and the various calamities that afflict the body and wealth, in addition to enduring the harm of the infidels and their conspiracies.
The meaning of this verse is: Do those who pronounce the testimony of faith and make evident their claim of *Eemaan* think that they will be left alone by this without being tested? On the contrary! Indeed Allaah, The Most High, will try them by striking upon them tribulations in order to test their patience, strong foothold, correctness of belief and the truth as to their *Eemaan*. So that the sincere can be differentiated from the one who is not so, the truthful in his *Eemaan* be distinguished from the liar and the one firm on his religion be recognized from the one who fluctuates in it.
This *Sunnah* of Allaah does not vary, that is His testing of the one who professes *Eemaan* and for this reason Allaah has tested the companions of the Prophets (A.S) with various trials. Hence there is no justification for the Muslims to be excused from this test for the *Sunnah* of Allaah is permanent concerning them. It elapses just as it has previously regarding the earlier believers and companions of the Prophets. With this testing the truthful in his *Eemaan* is made evident and distinguished from the liar.

102-The *Fitnah* of favours and bestowments.

---

[176] *Tafseer az-Zamakhshari: 2/23, Tafseer al-Qurtobi: 6/424, Tafseer Ibn Katheer: 2/132, Tafseer al-Manaar: 7/413* and *Fee Dthilaal al-Quraan* by *Sayyid Qutub: 7/211.*

The Most High has said,

{When harm touches man, he calls to Us, then when We have changed it into a favour from Us, he says: Only because of knowledge I posses that I have obtained this. On the contrary, it is a *Fitnah*! However most of them know not. Verily, those before them had said this, yet what they had earned availed them not.}. [Az-Zumar: 49-50].

Allaah, The Most Blessed, The Most High, informs that when man is in a state of hardship he humbles himself to Allaah, exalted is His Majesty, and he repents to Him and calls upon Him. If Allaah then changes this hardship into a favour from Himself man transgresses, does wrong and asserts, "Only because of knowledge I possess that I have obtained this." The Most High says, negating the saying of this man,

{…On the contrary, it is a *Fitnah*!…}

That is to say, the matter is not as he claims, rather We have granted him this favour in order to test him with it, will he obey or disobey? Will he show gratitude or ingratitude? Even though We already know this. Hence, We have not bestowed upon him a favour except that it is a *Fitnah*, that is to say a test for him. Subsequently he has made his statement, that is: "Only because of knowledge I possess that I have obtained this." Many people of the previous nations, such as Qaaroon, claimed this.

{…yet what they had earned availed them not.}

That is to say, their claim was not correct nor did their earnings from this world and that which they had gathered from it benefit them.[177]

103-The *Fitnah* of wealth and children.

The Most High has said,

{And know that your wealth and your children are but a *Fitnah* and that surely with Allaah is a great reward.}. [Al-Anfaal: 28].

The meaning of which is: Allaah, The Most High, has made your wealth and children as *Fitnah*, that is to say, trials and tests for you. He has granted them to you to see whether you will show gratitude for them and care for them within His limits or will you become busy with them away from Him, as He, The Most High has said,

{O you who believe! Let not your wealth and your children divert you from the remembrance of Allaah. And whosoever does that then they are the losers.}. [Al-Munaafiqoon: 9].

The Most High has said,

{…and that surely with Allaah is a great reward.}

---

[177] *Tafseer az-Zamakhshari: 4/133-134* and *Tafseer Ibn Katheer: 4/57.*

That is to say, His rewards, bestowments and Paradise are better for you than wealth and children, for they could be an enemy to you.[178]

104-Allaah alone is the one who solitarily tests His slaves.

Let it be known that Allaah alone, The Most High, is the one who solitarily tests His slaves. None participate with Him, neither in this nor in that connected to it such as its place, timing or aspects of the test. He, The Most High, appoints the elements of this test from the various types of *Fitan* and trials with which He tests His slaves. It is absolutely not permissible for a slave, whoever he may be, to object to this test or its elements or aspects. Nor is it permissible for him to decide and choose in these factors. If this arises from a Muslim, it is contradictory to his *Eemaan* moreover it is apostasy from Islaam, refuge from this is with Allaah, so let a Muslim beware. A student is not allowed to dictate to his teacher the questions of his exam nor is he allowed to object to the exam itself or its duration. Hence how can it be permissible for a slave to attempt this with Allaah, exalted is His Majesty, concerning His tests? Yes, it is permissible for a Muslim to supplicate to Allaah, The Most High, asking Him to lighten the test and to make it easier and to seek refuge in Him from *Fitan*. This is what we shall clarify in the next section.

105-Seeking refuge in Allaah from *Fitan*.

I have mentioned that it is Allaah alone, The Most High, who solitarily tests His slaves and this includes everything that is linked to this such as the tests elements, timing, place and duration. Furthermore it is not permissible to object to anything pertaining to this or to seek from Him a particular type of test and its elements or to object to the test in itself. However it is permissible for a Muslim to ask Allaah, The Most High, and supplicate to Him seeking that he should not be tried with that which would overburden him and from that which he would not pull through. It is also permissible for him to ask Allaah to protect him from the evil *Fitan*, which he could possibly be subjected to. For this reason there are supplications narrated from the Prophet (S.A.W) concerning the seeking of refuge in Allaah from *Fitan*. From these supplications is that which Bukhaari and Muslim narrate upon the authority of ‘Aaisha (R.A) that the Prophet (S.A.W) use to say,

“O Allaah, I seek refuge in you from laziness, decrepit old age, sins, debt and from the Fitnah of the grave and its punishment and from the Fitnah of the fire and its torment and from the evil Fitnah of affluence. I seek refuge in you from the Fitnah of Al-Maseeh Ad-Dajjaal.”[179]

The honourable companion, Anas Ibn Maalik (R.A), use to say in his supplication, *“…I seek refuge in You from the Fitnah of life and from the Fitnah of death.”*[180]
Also in the Mighty Book of Allaah,

---

[178] *Tafseer Ibn Katheer: 2/301, Tafseer az-Zamakhshari: 2/214* and *Tafseer al-Qurtobi: 7/397.*

[179] *Fath ul-Baari Sharh Saheeh al-Bukhaari* by *Ibn Hajr al-‘Asqalaany: 11/176* and *Al-Minhaaj Sharh Saheeh Muslim by Nawawiy: 17/20-21.*

[180] *Fath ul-Baari Sharh Saheeh al-Bukhaari* by *Ibn Hajr al-‘Asqalaany: 11/176* and *Al-Minhaaj Sharh Saheeh Muslim* by *Nawawiy: 17/21.*

{O Lord! Make us not a *Fitnah* for the disbelievers and forgive us our Lord! Verily, You, are certainly The All Mighty, The All wise.}. [Al-Mumtahanah: 5].

It is mentioned in the *Tafseer* of this verse, *"Qatadah said: Do not cause them to gain victory over us for they will put us through Fitnah and they will think that they have dominated us due to the truth they believe they are upon. It is narrated from Ibn 'Abbaas that he said: Do not grant them supremacy over us."*[181]
Aaloosi mentions in his *Tafseer* of this verse, *"Ibn 'Abbaas said: That is to say, do not cause them, the infidels to dominate us, for they will enslave us and torture us. Mujaahid said: Do not punish us by their hands or with a punishment from yourself for they will then think that they are upon the truth and that we are upon falsehood and hence they will be put through Fitnah by this. However the first is more correct."*[182]

106-The testing of the Islamic group.

Tribulations afflict the Islamic group that calls to Allaah, enjoins virtue and forbids evil, just as they afflict individuals and whole nations. The different types of trials that we have mentioned, which afflict the believers in their *Jihaad* in the cause of Allaah, also afflict the Islamic group. Its individuals are beset by harm in their wealth by its confiscation and usurpation and its figureheads are subject to imprisonment, torture and are charged with false allegations. This is especially so in our times as the means of media have varied so much. This state of affairs is further deepened if the group's adversary possesses authority through wealth, influence or power or maybe its adversaries are the leaders themselves and those who rule. It is imperative that the Islamic group adhere to patience and *Taqwa* in order to gain the upper hand against its adversary and to achieve its aim. The Most High has said,

{You shall certainly be tested in your wealth and properties and in your personal selves, and you shall certainly hear much that will grieve you from those who received the scriptures before you and from those who ascribe partners to Allaah. But if you are patient and have *Taqwa* then verily that will be a determining factor in all affairs.}. [Aale-'Imraan: 186].

107-Tribulation of the Islamic group distinguishes and purifies its members.

Let it be known that the Islamic group can be afflicted with difficult tests, for the *Sunnah* of Allaah, The Most High, has elapsed upon this in His preparation of Islamic groups that would carry forth the *Da'wah*. There is much good in such hard tests for the group itself because the weak are distinguished from the strong and the truthful in their *Eemaan* differentiated from the liars or the *Munaafiqoon*. The Most High has said,

{Allaah will not leave the believers in the state in which you are in now until He distinguishes the evil from the good, nor will Allaah disclose to you the secrets of the unseen. However Allaah chooses of His Messengers whom He wills. So believe in

---

[181] *Tafseer Ibn Katheer: 4/348.*
[182] *Tafseer al-Aaloosi: 28/73.*

Allaah and His Messengers and if you believe and fear Allaah, then for you there is a great reward.}. [Aale-'Imraan: 179].

The meaning of which is: Allaah will not leave you, O community of believers, upon your present state of confused intermingling between the believers, the *Munaafiqoon* and those similar until He differentiates between the evil and the good, that is the *Munaafiq* and the believer. He does this by instigating trials, calamities, killing and defeat amongst you, for he who is a believer remains firm upon his *Eemaan* and conviction in the Messenger (S.A.W) and whoever is a *Munaafiq* his hypocrisy and disbelief is made evident.

{… nor will Allaah disclose to you the secrets of the unseen…}

That is to say, it is not possible to achieve this differentiation by Allaah disclosing to you the unseen saying: Indeed so and so is a *Munaafiq* and so and so is a believer, for the *Sunnah* of Allaah is established upon the fact that He does not disclose the unseen to the general masses. Hence there is no way for you to know this categorization except by testing you with afflictions so that through this the *Munaafiq* can be distinguished from the believer.[183]

Hence the purification of the Islamic group's lines and the separation between its members, where the truthful and firm ones in their *Eemaan* are known from the liars, *Munaafiqoon* or weak ones, is not achieved except by testing the group with tribulations. It is hardship that distinguishes the strong from the weak and eradicates any confusion between the truthful and those who are not. There is no doubt that this differentiation is extremely important to the group because there could be those who join it and are considered to be from its members who are not. Such members would then be the responsibility of the group, like the *Munaafiq*, the weak in his *Eemaan*, the one who arrived to take his share in the spoils of war or to instigate *Fitan* or to spy or other such intentions that are not from the goals of the Islamic group. Hence to distinguish between the evil and good members is an important matter and tribulations have this effect, just as fire purifies metal from its impurities.

108-The wisdom behind testing the Islamic group with tribulations.

Furthermore, testing the Islamic group with hardship causes it to realize its real power because as we have mentioned tribulations separate and purify its members. Hence at the exposure of the *Munaafiqoon* who were hidden amongst the lines and at the detection of those who arrived for the spoils of war, position, spying or other worldly intentions, the real strength of the group will be evident. This strength is in proportion to those whose truthfulness, sincerity and firmness is apparent.

These hardships also reveal the condition of the weak, consequently the group recognizes that such members added to its number only and not its power. For what is considered in accounting the strength of the community is its real strength and not merely the number of its members. In testing the Islamic group with trials every member who is a truthful sincere believer shall be known and the genuine extent of his *Eemaan*, its depth in his soul and the degree of his firmness upon it will be apparent. Such information is very important to each member and to the group as a whole, for a sincere believer can overestimate the strength of his *Eemaan*, his firmness upon it and its effect upon his soul. He could believe

[183] *Tafseer ar-Raazi: 9/111*.

that he is prepared for sacrifice and that he fulfils the requirements of *Jihaad* however he is oblivious to his shortcomings and weaknesses and the notions that stir within him. For all that he use to feel before the tribulations occurred, concerning *Jihaad* and his intention for it, were from a type of wishful thinking, since that which is intended is not as its actual execution. This is because intentions can be cancelled when hardships develop to be intense and stark realities are faced. The actual action itself could then come to a halt or remain in the calm winds only, avoiding those of gale force levels. Hence such information benefits the sincere believing member for it completely reveals his condition, which in turn carries him to search and reflect upon his inner self. He comes to know his weak aspects and he can amend them with repentance and he discovers the stains and blemishes upon his soul thus he can work to cleanse and remove them. He can rid himself of the obstacles and impurities that prevent the deep penetration of *Eemaan* into his very essence therefore truly preparing himself for real sacrifice and real *Jihaad* and not just mere wishful thinking.

109-From the tribulations of the Islamic group is the loss of its *Ameer*.

The Islamic group can be tried through the loss of its *Ameer* whether that be through death or killing and this is a great tribulation. It is incumbent upon the group to take the right stance in the face of this difficult test and to meet it with patience and firmness upon the beliefs its respected *Ameer* had struggled for. The same beliefs upon which the group itself had been established and *Jihaad* in its cause declared, that is *Da'wah* to Allaah and raising His words by establishing His *Sharee'ah* upon the Earth. This cause remains and does not pass away with the death of the *Ameer* or anybody else. Hence it is not permissible for the group to weaken in its *Jihaad* due to this or halt its work.
Do you not see that the congregation in a mosque continue in their daily prayers even if the *Imaam* passes away? Likewise the Islamic group continues its work even if its *Ameer* dies. Allaah, The Most High, had warned the noble companions from halting *Jihaad* in His cause due to the death of the Messenger (S.A.W) or if he were to be killed in His saying,

{Muhammad is no more than a Messenger and indeed Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels? And he who turns back on his heels, not the least harm will he do to Allaah and Allaah will reward those who are grateful.}. [Aale-'Imraan: 144].

It has been mentioned in the *Tafseer* of this verse: Allaah has made known in this verse that the Messengers do not to remain amongst their people forever rather it is necessary to grasp onto what they have brought. If a Messenger is lost through death or is killed Allaah's religion remains for it does not fade with the death of a Messenger. Then Allaah, The Most High, says rebuking those who would weaken due to the death of the Prophet (S.A.W) or those who would have weakened if he had been killed,

{…If he dies or is killed, will you then turn back on your heels?…}

That is to say, retreat and sit back from *Jihaad* and whoever does this he will certainly not harm Allaah in the least. Allaah will recompense those who show gratitude, that is to say those who obey Him, fight for the sake of His religion and follow His Messenger in life and after his death.[184]

---

[184] *Tafseer al-Qurtobi: 4/223* and *Tafseer Ibn Katheer: 1/409.*

110-A warning from inducing trials or seeking them.

Tribulation and thus purification and separation of the truthful from the liar and the good from the evil are that which the *Sunnah* of Allaah has elapsed upon concerning His believing slaves. This *Sunnah* cuts its course amongst the Islamic group, however the group should by no means induce this upon itself, that is strive to bring it about or hasten its occurrence out of enthusiasm to give victory to Islaam. Furthermore it should not believe that these tribulations and hardships must occur otherwise without them it would be accused of weakness and laxity in rendering service to Islaam and the *Da'wah*. Hence if they did not occur, it would lose the pleasure of the people, their trust, assistance and interest. There is immense error in this, its root being either ignorance about the meaning of the *Sunnah* of Allaah concerning trials and tribulations or seeking to show off or a misconception about that which gains the trust of the people. This is what we shall clarify in the following sections.

111-Firstly: The Islamic group hastening trials due to its ignorance.

By this I mean the ignorance of the Islamic group about the *Sunnah* of Allaah concerning trials and tribulations and its obligatory stance towards this *Sunnah*. Clarification of this is as follows. This *Sunnah* signifies the hardship that the believers who invite towards Allaah face, however this does not mean that it is obligatory, recommended, or even permissible to intend inducing these trials or purposely cause them within the group. Likewise this *Sunnah* does not mean it is not permissible to warn and protect against *Fitan*, tribulations and hardship, so that they do not occur or to try to be free from them if they do. Building upon this, the correct stance of the Islamic group towards this *Sunnah* of Allaah in the light of its correct meaning is as follows. The group should not be startled if it is afflicted with trials and hardship for it is not protected from this. If this does occur it is incumbent upon it to display patience and strive to be free from these afflictions because the *Sharee'ah* has permitted, made as *Sunnah* or obligated this, depending upon the circumstances.
An example to clarify what I have just mentioned is as follows. It is from the *Sunnah* of Allaah to afflict people with sickness based upon His *Sunnah* concerning causes and effects or His *Sunnah* concerning tribulations. However this does not mean that it is forbidden for a Muslim to protect against sickness or to cure himself with medicines should sickness befall him. For taking precautions against sickness and healing with medicines are permitted in the *Sharee'ah.* The *Sunnah* of Allaah in trying people with sickness obligates that patience be shown and reflection given as to its causes. Did this sickness afflict the person as a punishment due to his disobedience or did it occur due to his negligence in taking the necessary precautions of legal medicines? Another example to clarify this understanding in the minds is as follows. Martyrdom in the cause of Allaah is part of His *Sunnah* that has elapsed concerning trying the believers through combat against the infidels. However this *Sunnah* does not mean that a Muslim should surrender himself to the infidels in order for them to kill him so that he can become a martyr. Rather this *Sunnah* signifies that he should rise to fight them and not sit back. Furthermore he should fight them using legislated means and take precaution so as not to fall prisoner into their hands or be killed. If he intends that the infidels should capture or kill him without showing any resistance whilst he has the power to fight, he is sinful for helping them in

this. However if he fights as he should and then he is injured, he is to have patience and if he dies he would be a martyr.

112-Do not wish to encounter the enemy.

The following noble *Hadeeth* narrated by Bukhaari has indicated towards what I have just mentioned. It is narrated upon the authority of 'Abdullah Ibn Aby Awfa that the Prophet (S.A.W) rose amongst the people and said,

"Do not wish to encounter the enemy and ask Allaah for security, however if you do meet them have patience."[185]

It is mentioned in the explanation of this *Hadeeth, "Ibn Battaal said: From the wisdom behind this prohibition is that a person does not know the outcome of a situation and this is similar to asking for security from Fitan. For Abu Bakr as-Siddeeq (R.A) mentioned: "That I should enjoy well being and hence show gratitude is more beloved to me than that I should be tried and thus have patience." Others have said: The Prophet (S.A.W) has forbidden that the encounter with the enemy be wished for due to that which this entails of admiration and trusting in ones self, reliance upon power and the lack of taking precautions against the enemy. All of this is at variance with vigilance and taking care. Sa'eed Ibn Munsoor narrates a Hadeeth that is Mursal*[186] *from the Prophet (S.A.W),*

"Do not wish to encounter the enemy for you do not know, it could be that you are put to trial by them."

Ibn Daqeeq al-'Eed states: Due to the fact that to encounter death is one of the hardest matters upon the souls and the unseen affairs are not like those realized, it is not guaranteed that when death does occur that it will be as it should, hence it is disliked to wish for it. Also if death does arrive it could be that a person contradicts that which he made binding upon himself such as steadfastness during the encounter with the enemy."[187]
The Prophet (S.A.W) said, only days before his death, to Usaamah Ibn Zayd after he instated him as *Ameer* over the Muslim army that would make a sortie against the Romans,

"Do not wish to encounter the enemy for you do not know, it may be that you are put to trial by them however say: O Allaah, suffice us from them and restrain their might."[188]

113-War is deception.

Another evidence proving the veracity of my statement is that the followers of falsehood will oppose the Islamic group in its *Da'wah* towards Allaah. The status of the group will be similar to that of war. During most occasions, the power of the group will not match that of its adversaries who possess wealth, helpers and authority. This difference is evident if the adversaries of the group are the country itself, that is to say its leaders. In this

---

185 *Fath ul-Baari Sharh Saheeh al-Bukhaari* by *Ibn Hajr al-'Asqalaany: 6/156.*

186 If a *Hadeeth* is said to be *Mursal* it means that a person who met the companions but did not meet the Prophet (S.A.W) himself narrates it from the Prophet (S.A.W). It is a type of weak *Hadeeth*.

187 *Fath ul-Baari Sharh Saheeh al-Bukhaari* by *Ibn Hajr al-'Asqalaany: 6/156-157.*

188 *Seerah Ibn Hishaam: 2/33.*

circumstance it is obligatory upon the Islamic group to acknowledge its limited strength, hence it does not act except with caution and in accordance to what the *Sharee'ah* permits. This is similar to a war like situation against its adversary.
Concerning war, Bukhaari has narrated a *Hadeeth* upon the authority of Abu Hurayrah, that he said,

"The Prophet (S.A.W) called war deception."[189]

It has been mentioned in the explanation of this *Hadeeth*, *"The origin of deception is to make evident a matter whilst concealing the contrary. This Hadeeth contains the encouragement to take precautions in war and the Sunnah of deceiving the infidels. If this is not observed it is not secure that the matter could possibly be reversed. Nawawiy states: They (The scholars) have agreed as to the permissibility of deceiving the infidels in war how ever possible except if this entails the breaking of a pact or authorized security, then this is not permissible. Ibn al-'Araby al-Maaliky states: Deception in war is through ambush and that similar. The Hadeeth indicates towards the use of subjective opinion in war, rather its need is more than the need for bravery. Ibn at-Teen states: The meaning of 'War is deception' is; a good war for the leader where the aim is achieved through deception and not through actual hostilities due to the danger of this and victory is achieved through deception without any threat."*[190]

114-The summary of that which is derived from the two *Hadeeth*.

The following is a summary of that which is derived from the two noble *Hadeeth*,

"Do not wish to encounter the enemy and ask Allaah for security, however if you do meet them have patience."

"War is deception."

It is incumbent upon the Islamic group not to hasten or intend the occurrence of tribulations and it should handle itself with its enemy in a war like fashion for war is deception as is mentioned in the noble *Hadeeth*. From the tactics of war are; attack followed by retreat, concealment and the showing of force, altering methods of defense, invasion, and retreat and not to remain upon one particular tactic. Likewise are the stratagems of *Da'wah* and its methods. For if the group knows its disbelieving enemy is lying in wait and is observing its movements in order to seize it, it is upon the group not to show them its strength or its figureheads. It should not move with their knowledge in a group manner, beating drums as a marching army does, nor should it raise its voice in threat against those who oppose it or stand in its path, for this does not benefit. Rather this brings harm upon the group and attracts the attention of the enemy, hence they would come to know its place and the place of its figureheads and it would be easy for them to seize them all. There are many stratagems of *Da'wah* and sometimes if it is performed individually with words, actions and good behavior it can be the safest and most effective method. This includes the spreading of Islamic awareness amongst the people and embedding this into their hearts

---

189 *Fath ul-Baari Sharh Saheeh al-Bukhaari* by *Ibn Hajr al-'Asqalaany: 6/158.*
190 *Fath ul-Baari Sharh Saheeh al-Bukhaari* by *Ibn Hajr al-'Asqalaany: 6/158.*

and making them comprehend the realities of Islaam and its obligations etc. The community should not start by clashing with the rulers for this is the last step whilst in front of it is a vast sphere open and made easy for within which to work for Islaam. This work should progresses until Islamic awareness is wide spread amongst society and it has become truly Islamic then an Islamic government shall arise from it. This is because the establishment of an Islamic government by a Muslim nation is something natural just like the fruit tree produces its fruits. It is within the Muslim nation that correct Islamic awareness will spread and the beginning of this is the enlightened, sincere Islamic group, which attracts towards it the good truthful believers. It does this without seeking them just as iron is attracted to a magnet.

115-Secondly: The Islamic group seeking tribulations in order to show off.

It could be, that the driving force behind the Islamic group seeking tribulations upon its self is the desire to be heard of and showing off in front of the people. This driving force is an old disease amongst groups and individuals, however its effect upon the Islamic group is worse than that of upon individuals or groups founded upon worldly objectives.
The Islamic group was established upon the foundations of the Islamic belief and *Da'wah* towards this, so it is contradictory that the driving force behind its work should be that which Allaah has forbidden i.e. showing off and seeking to be heard of by the people. The group strives to raise the words of Allaah, implement His *Sharee'ah* and assist His religion, seeking through this His pleasure, hence it is obligatory to avoid all types showing off. It is incumbent upon the group to realize the immense danger of showing off and that its effect upon the soul is great. It can carry the one who practices it to subject himself to death so that the people may say after his demise: How heroic and brave he was.
It has been narrated in a noble *Hadeeth* upon the authority of Abu Hurayrah (R.A) that the Prophet (S.A.W) said,

"Indeed the first of the people to be judged on the Day of Resurrection will be a man who was martyred, hence he will be brought forth and the blessing he received will be made known to him and he will acknowledge this. Allaah will say: What did you do concerning it? He will reply: I fought in Your cause until I was martyred. Allaah will thus respond: You have lied, however you fought so that it may be said that you are brave, and so it was said. Then He will pass order concerning him and he will be dragged upon his face until he is thrown into the fire…"[191]

The meaning of which is, the first of the people to be judged will be a man who was killed in *Jihaad*, that is to say whilst fighting the infidels. He will be brought and made to stand in front of Allaah, The Most High. Allaah will then make known to him the blessings that He had bestowed upon him during the worldly life and he will acknowledge them. Allaah, The Most High, will commence to ask him about how he treated these blessings, which He had bestowed upon him, did he rise to show gratitude for them? This man will then say: I fought in your cause seeking your pleasure until I was martyred. Hence Allaah will respond: You lied however you fought in order that it may be said that you are courageous and thus it was said that which you had fought for.

---

[191] Narrated by Muslim, Tirmidthee and Nasaaee.

See! May Allaah have mercy upon you O community of Muslims, what showing off can do to its perpetrator! It can carry a person to his death at the hands of the infidels just so that people may say, even after his death that he was brave. Further more in the next world the punishment of those who show off in their deeds awaits him. So is it befitting for a sane Muslim who believes in Allaah and the Last Day that he should seek with his deeds the praise of the people? Is it deserving that this be at his loss of this world through his death and his loss of the next by earning the anger of Allaah and hence the fire?

116-The exposing of the Islamic group, which shows off.

Furthermore the Islamic group, if it works in order to be heard off and to show off by inducing tribulations upon itself so that people may say that it and its members are brave, it will be afflicted with more tribulations. Bukhaari has narrated upon the authority of Jundub (R.A) that he said: *The Prophet (S.A.W) said,*

"He who makes his deeds heard off (As-Sum'ah) Allaah will make him heard off and he who makes his deeds seen (Ar-Riyaa) Allaah will make him be seen."[192]

Ibn Hajr states in his explanation of this *Hadeeth, "Ar-Riyaa is to make worship evident in order for people to see it and hence praise the one performing it. As-Sum'ah is similar to Ar-Riyaa however it concerns the sense of hearing whereas Ar-Riyaa concerns vision. Al-Khattaaby states regarding this Hadeeth: It means that whoever performs a deed without sincerity rather he desires that people should see or hear him, he shall be compensated for this, by Allaah exposing him and that which he use to hide. It is also said concerning the meaning of the Hadeeth: He who seeks by his deeds a high rank and station amongst the people and does not seek the pleasure of Allaah, Allaah, The Most High, will make him the talk of those people and there will be no reward for him in the next world. The meaning of his saying,*

***"…Allaah will make him be seen**."*

i.e. Allaah will make it known to the people that he had performed this deed for their sake and not for His, The Most High."[193]
It appears to me that the one who shows off and intends with his deeds the praise of the people can achieve this, as is mentioned in the *Hadeeth* concerning the one who fought in order that it be said that he was brave. However after this, his condition will be exposed to the people and hence earn their scorn and disdain.

117-The Islamic group can possibly perpetrate the same action as he who fights in order to be heard off and in seeking to show off.

The Islamic group can possibly perpetrate the same action as the one who seeks through his fighting to show off and be heard of. It does this if it seeks to encounter its enemy whilst knowing its inability to do this and whilst it is permissible according to the *Sharee'ah* for it

---

192 *Saheeh al-Bukhaari: 11/326.*
193 *Fath ul-Baari Sharh Saheeh al-Bukhaari* by *Ibn Hajr al-'Asqalaany: 11/326.*

to take another option. However it persists in this seeking admiration and to be heard of by the people so that they may say how brave and courageous this group is. The price it pays due to this is enormous. Indeed it is the anger of Allaah because it did not seek by its action His pleasure or His obedience, rather it sought the pleasure of the people. He who seeks the pleasure of the people whilst angering Allaah, Allaah will cause the people to become angry with him as well. Along with the anger of Allaah it subjects its members, who are in its trust to harm and enemy torture. The enemy will thus punish them with imprisonment, confiscation of their wealth, and transgression upon their honour. They will also subject them to *Fitnah* that can shake their *Eemaan* and other such severe tribulations, which the group leaders caused.
In addition to what I have mentioned, the routes of action will be restricted to the group and those who are of weak *Eemaan* will disperse out fear that they should be harmed. Whereas previously it was hoped that the *Eemaan* of such people could have been strengthened if the group had remained distanced from such tribulations. Likewise people will not show interest in the group for fear of enemy torture.

118-Actions that are performed purely for Allaah's sake are the ones accepted by Him.

Let the Islamic group know that actions that are performed purely for Allaah's sake, free from seeking to show off or be heard of, are the ones accepted by Him. Let the group continuously seek that its actions are always purely for Allaah by making the driving force behind them His pleasure and seeking to raise His words. It has been narrated by Bukhaari in his *Saheeh* upon the authority of Abu Moosa (R.A) that he said: *A man came to the Prophet (S.A.W) and said: A man fights for the spoils of war and another fights for fame and a third fights to let his rank be known, which of them is in the cause of Allaah? He (S.A.W) replied,*

"He who fights in order that the word of Allaah be supreme, he is in the cause of Allaah."[194]

It has been mentioned in the explanation of this *Hadeeth, "His saying,* ***"…another fights for fame…"*** *i.e. so that the people may talk about him and that he may become famous for his bravery. His saying,* ***"…and a third fights to let his rank be known …"*** *and in another narration,* ***"…and a third fights to show off…"*** *The first narration is based upon As-Sum'ah*[195] *and this one upon Ar-Riyaa*[196] *and they are both despised. His saying,*

"He who fights in order that the word of Allaah be supreme, he is in the cause of Allaah."

What is intended by the word of Allaah is the word of Tawheed and His religion, Islaam, which is built upon it and Da'wah towards this. The raising of Allaah's word includes seeking His pleasure and reward and seeking to refute His enemies."[197]

---

194 *Fath ul-Baari Sharh Saheeh al-Bukhaari* by *Ibn Hajr al-'Asqalaany: 6/27-28.*
195 To make heard ones good deeds in order to earn the peoples praise.
196 To make seen ones good deeds in order to earn the peoples praise.
197 *Fath ul-Baari Sharh Saheeh al-Bukhaari* by *Ibn Hajr al-'Asqalaany: 6/28-29* and *'Umdat ul-Qaary Sharh Saheeh al-Bukhaari* by *Al-'Ayny: 14/108.*

119-It is not befitting for a Muslim that he should humiliate himself.

Furthermore, in the group leaders purposely subjecting the group to tribulations, by seeking to show off and be heard of, there is humiliation for its members at the hands of infidels and the immoral. The group is forbidden from this according to the *Sharee'ah* for the Prophet (S.A.W) has said,

"It is not befitting for a believer that he should humiliate himself."

They proceeded to ask: How does he humiliate himself?

He replied,

"By exposing himself to tribulations that he cannot cope with."[198]

The apparent meaning concerns he who exposes himself to tribulations thinking that he has the strength for this. Despite this fact this has still been forbidden, so how about the one who subjects himself to tribulation in order to show off and be heard of whilst he knows that he cannot bear this?

120-Thirdly: The Islamic group's misconception can carry it to induce tribulations upon itself.

The group can fall into delusion and misconception as to what earns the trust of the people and their pleasure believing that this only occurs if it is subjected to harm. It presents its members to the enemies in order that they might whip them or be tortured with various humiliating punishments, imprisoned or even executed. At this, the group presents itself with a certificate of good conduct in order that the masses may trust and be pleased with it. This is an enormous error for the trust of the people and their interest is not earned by any of this, it is only achieved through the pleasure of Allaah. In addition, His pleasure is earned through correct work accompanied by a pure intention. A pure intention is achieved through intending actions for Allaah alone and none besides Him, that is to say, in seeking his pleasure only. If the group adheres to this scheme of work holding onto it with its hind teeth, never straying from it, then this is what will cause the masses to trust and be pleased with it and above all this it will earn it Allaah's help.

121-An objection and its refutation.

The objection could be raised that the connotations of what I have mentioned and its consequences are that the Islamic group should not work in order that it and its members can be safe from tribulations and hardship. Hence is this stance permissible?
The answer is: I did not intend this by my discussion and my words do not indicate this, rather I intended two things,

---

[198] Narrated by Tirmidthee.

Firstly: For the Islamic group to strive in purposely inducing tribulations upon itself and its members is a grave error and I have explained this with proof.

Secondly: Clarification of the reasons why the Islamic group would strive to bring upon itself and its members such tribulations. I mentioned that the driving force behind this could be the desire to show off and be heard of, or this could be due to a misconception as to what earns the trust and pleasure of the masses. Furthermore I verified that this is not permissible according to the *Sharee'ah*.

As for maintaining that the connotations of my statement are that the Islamic group should not work in order that it and its members can be safe from tribulations, this is not a correct understanding. This is because my statement is crystal clear, nevertheless I shall clarify further and briefly say: It is incumbent upon the Islamic group to weigh all its actions without exception in the scales of the *Sharee'ah*. If it permits it to progress with an action in a particular fashion then it proceeds with it, whereas if it prohibits it, it halts. This is because the *Sharee'ah* directs the group in all movements, actions and matters that it is to avoid. It is not permissible for the group to contradict the *Sharee'ah* whilst it calls to its rulings and its implementation in all affairs. The scales of the *Sharee'ah* are established upon the Book of Allaah, the *Sunnah* of His messenger (S.A.W) and correct *Ijtihaad* based upon these two. From the concepts of the *Sharee'ah* and its firmly founded principles is that deduced from His saying,

{So fear Allaah as much as you can …}. [At-Taghaabun: 16].

If one cannot act except by committing one of two evils then the greater is to be repelled by tolerating the lesser. Furthermore to divert evil is more of a priority than to gain benefit. The Prophet (S.A.W), has said,

"Do not wish to encounter the enemy and ask Allaah for security however if you do meet them have patience."

Indeed from the *Sunnah* of Allaah concerning the struggle between the truth and falsehood is the preparation of the necessary power to repel falsehood. Before the preparation of this power it is not permissible to enter into conflict with the enemy.

122-A final reminder for the Islamic group.

As a last reminder to the Islamic group with which we conclude our discussion regarding the *Sunnah* of Allaah concerning trials and tribulations, I say: It is relatively easy for anyone to purposely intend his own capture by the enemy for them to imprison, harm or even execute him. However it is not easy for every person to struggle against his enemies, deceive them in his *Jihaad* against them and not to help them in any way in his own capture or injury…
That required from the Islamic group is that it should work and not purposely present itself or its members to the enemy for them to be harmed or humiliated. From that which takes this same ruling is for the Islamic group to persist upon a particular method in performing an action despite the fact that this incurs harm to itself and whilst the *Sharee'ah* permits another method.

Chapter Five

The *Sunnah* of Allaah concerning injustice and oppressors.

[The law of injustice].

123-The meaning of '*Zulm*', linguistically[199].

It is mentioned in *Lisaan al-'Arab*, *"Zulm is to place something in other than its place. The origin of the word Zulm is unfairness and passing the limit."*[200]
It is mentioned in *Mufradaat Ghareeb al-Quraan*, *"The meaning of Zulm according to the scholars of language and many other scholars is: To place something in other than its specified place by either reduction or increase or by either shifting it from its time or place."*[201]
Feeroze-Aabaady states, *"Zulm is used concerning contravention of the truth and it is used whether this is major or minor."*[202]

124-The definition of '*Zulm*' according to the *Sharee'ah*.

Imaam Ibn Hajr al-Asqalaany states in his explanation of *Saheeh* al-Bukhaari, *"Zulm is to place something in other than its place designated by the Sharee'ah."*[203]

Imaam 'Ayny states, *"The origin of Zulm is injustice and to exceed the limit and the meaning of it according to the Sharee'ah is to place something in other than its place specified by the Sharee'ah."*[204]

125-'*Zulm*', transgression is the opposite of ''*Adl*', justice.

Injustice is the opposite of justice and the reverse of it, so what is the meaning of justice?
It has been mentioned in *Lisaan al-'Arab*, *"'Adl is that which has been established in the souls about something that it is upright, furthermore it is the opposite of oppression. The judge was fair in his ruling. Justice is to rule with truth. The just one from amongst the people is he whose words and judgements are equitable."*[205]
It is mentioned in *Mufradaat Ghareeb al-Quraan*, *"'Adl is equality in retribution."*[206]

---

199 It should be noted that the following meanings of the word are according to the Arabic language.
200 Paraphrased from *Lisaan al-'Arab* by *Ibn Mundthoor: 15/266.*
201 *Mufradaat Ghareeb al-Quraan* by *Raaghib Al-Asfahaany: p.315.*
202 *Basaair Dthawi at-Tamyeez fee Lataaif al-Kitaab al-Azeez* by *Feeroze-Aabaady: 4/230.*
203 *Fath ul-Baari Sharh Saheeh al-Bukhaari* by *Ibn Hajr al-'Asqalaany: 5/95.*
204 *'Umdat ul-Qaary Sharh Saheeh al-Bukhaari* by *Al-'Ayny: 12/238.*
205 *Lisaan al-'Arab* by *Ibn Mundthoor: 13/156.*
206 *Mufradaat Ghareeb al-Quraan* by *Raaghib Al-Asfahaany: p.325.*

It is stated in *An-Nihaayah, "The just one is he who is not diverted by desires into being oppressing in his judgement."*[207]
Feeroze-Aabaady mentions, *"'Adl is the opposite of tyranny."*[208]

126-The chosen definition of "*Adl*".

In the light of what has been said concerning justice, that it is the opposite of oppression and injustice and from the definition of injustice, justice could be defined as being the following. Placing something in its place, designated by the *Sharee'ah* and granting everything its right whether it be in position, ruling or bestowment.

127-The prohibition of injustice in everything and for every person.

The Noble *Quraan* contains many clear verses that contain the prohibition of injustice, directly mentioning the word *Zulm*. There are also many verses prohibiting it in an indirect fashion by ordering justice, for the command to be just is the prohibition of injustice, such as His saying, The Most High,

{Verily Allaah enjoins justice…}. [An-Nahl: 90].

This is an absolute order to practice every type of justice towards every person hence it is not permissible to oppress anybody even if he is a disbeliever or an oppressor himself. Sheikh ul-Islaam Ibn Taymiyyah states, *"…and for this reason justice is obligatory in every thing and upon everyone and injustice is forbidden in every thing and towards everybody. Hence it is not lawful to oppress anybody whether he is a Muslim or disbeliever or oppressor, The Most High has said,*

{O you who believe! Stand firmly for Allaah as witnesses and let not the enmity of a people make you avert justice. Be just, that is nearer to *Taqwa*…}.
[Al-Maaidah: 8].

The meaning of enmity of a people is the hatred of a people who are infidels."[209]
Ibn Taymiyyah also mentions, *"…this is because the Heavenly Books have been revealed with justice and the Prophets have been sent with it. Furthermore its opposite is injustice and this is forbidden as is mentioned in the Hadeeth Qudsy narrated by the Prophet (S.A.W) from his Lord,*

"O My slaves, indeed I have forbidden injustice for Myself and I have made it forbidden between you, so do not wrong each other…"[210]

128-The repentance of the oppressor, does this save him from punishment in the next world?

---

[207] *An-Nihaayah* by *Ibn Atheer: 3/189.*
[208] *Basaair Dthawi at-Tamyeez fee Lataaif al-Kitaab al-Azeez* by *Feeroze-Aabaady: 4/28.*
[209] *Fataawa Ibn Taymiyyah: 1/351-352.*
[210] *Ibid. 1/353.*

It is known that injustice is a form of disobedience to Allaah and that the oppressor is to be punished for his injustice in the next world if he does not repent. However if he repents sincerely, this is accepted from him and his repentance cancels the punishment for his injustice. However if his injustice is connected to the rights of the people such as if he had murdered somebody, purposely injured him or seized his rights, does his repentance then cancel the punishment for this type of injustice in the next world? Sheikh ul-Islaam Ibn Taymiyyah has discussed this matter stating, *"Allaah cancels through straightforward repentance the punishment of the oppressor only, as for the right of the one oppressed, it is not cancelled by mere repentance. Whoever repents from injustice his repentance does not cancel from himself the right of the one he has oppressed. However it is from the completeness of his repentance to recompense the one he oppressed with similar to that which he had wronged. If he does not recompense him for this in this world then there must be compensation in the next. It is essential that the penitent oppressor perform plenty of good deeds so that if those he oppressed take their rights he shall not be ruined. Despite this, if Allaah wishes to compensate the one oppressed then there is none who can divert His grace. Likewise He can forgive whoever He wishes for whatever He wishes if it is less than Shirk."*[211]
There is an indication in the saying of Ibn Taymiyyah, *"…so that if those he oppressed take their rights he shall not be ruined."* towards the *Hadeeth* narrated by Bukhaari upon the authority of Abu Hurayrah (R.A) that he said: *The Messenger of Allaah (S.A.W) said,*

"Whoever has oppressed his brother in his reputation or anything else he should seek his forgiveness today before there comes a day when money will not avail. On that day if he has any good deeds they will be taken from him in proportion to his oppression. If he has no good deeds the sins will be taken from the one he had oppressed and they will be and piled onto him."[212]

129-The oppressor's punishment in this world.

More commonly the oppressor is punished in this world for his oppression of others in accordance to the *Sunnah* of Allaah concerning injustice and oppressors. The following *Hadeeth* narrated by Abu Daawood indicates this. The Prophet (S.A.W) said,

"There is not a sin more worthy of Allaah hastening its punishment upon its perpetrator in this world, including that which is stored for him in the next world, than transgression and severing family ties."

It has been mentioned in the explanation of this *Hadeeth*, "*There is not a sin more deserving and more of a priority for Allaah to accelerate its punishment in this world including the deferred punishment of the next world for the one who commits it, than transgression and severing family ties. Transgression is oppression, revolt against the leader and arrogance. Severing family ties is to split relation with close relatives."*[213]

---

[211] *Fataawa Ibn Taymiyyah: 1/362.*
[212] *Fath ul-Baari Sharh Saheeh al-Bukhaari* by *Ibn Hajr al-'Asqalaany: 5/101.*
[213] *'Awn al-Ma'bood Sharh Sunan Aby Daawood: 13/244.*

Also, Allaah accepts the supplication of the one who is oppressed. Bukhaari has narrated a *Hadeeth* upon the authority of Ibn Abbaas that the Prophet (S.A.W) said to Mu'adth Ibn Jabal when he sent him to Yemen,

"…and fear the supplication of the oppressed, for indeed there is no barrier between it and Allaah."

It has been mentioned in the explanation of this *Hadeeth, "That is to say, avoid oppression so as not to be supplicated against by the oppressed. In this there is a warning to abstain from all types of oppression. As for his saying,*

"…there is no barrier between it and Allaah."

That is to say, there is nothing that can divert or obstruct it. What is intended is that it is accepted even if the oppressed is a disobedient as is mentioned in a Hadeeth narrated by Abu Hurayrah that the prophet (S.A.W) said,

"The supplication of the one oppressed is accepted even if he is a disobedient for his disobedience is upon himself."[214]

In completion of our case founded upon this noble *Hadeeth* we say: Usually the oppressed will supplicate against his oppressor, for Allaah to take revenge upon him in this world and so that his breast may be appeased from anger against him. The supplication of the oppressed is accepted hence its acceptance is a punishment for the oppressor in this world.

130-An appendage and extra clarification.

However, what we have mentioned as being the usual, that the oppressor is punished in this world for his injustice, does not mean, as is clear from the previous discussion, that every oppressor will definitely be punished for his oppression in this world. This is because it also from the *Sunnah* of Allaah to grant respite to such an oppressor without overlooking him. There is also wisdom in delaying his punishment in this world for Allaah knows and we do not, such as inducing him to an evil end or the oppressed had in turn oppressed someone else hence this is his recompense. It might be that Allaah knows that this oppressor will repent and become pious in the future and the one he oppressed will forgive him for his injustice. Alternatively there might be other such impediments to the punishment of the oppressor, for we do not encompass all the perspectives of Allaah's wisdom and factors comprising His *Sunnah* concerning his slaves. Rather all we can say is that the oppressor is worthy of a hasty punishment for his crime as is mentioned in the aforementioned *Hadeeth* and that the oppressed one's supplication is accepted. The oppressed more commonly supplicates for the immediate retaliation against his oppressor hence all of this is from the causes that accelerate the punishment of the oppressor. However, there remains behind all of these causes the wisdom of Allaah and His enacted will upon His slaves.

---

[214] *Fath ul-Baari Sharh Saheeh al-Bukhaari* by *Ibn Hajr al-'Asqalaany: 3/357,360.*

131-From the punishment of an oppressor is his domination by another oppressor.

From the *Sunnah* of Allaah, The Most High, concerning injustice and oppressors, is that He empowers an oppressive ruler over a nation whose citizens oppress one another as a punishment for their injustice. The Most High has said,

{And thus do We empower some oppressors above others due to that which they have earned.}. [Al-'An'aam: 129.].

It has been mentioned in the *Tafseer* of this verse, *"We empower some oppressors over others hence they humiliate and destroy them. This is a threat to the oppressor that if he does not stop his injustice Allaah will empower another oppressor over him. This verse includes every person that oppresses himself or his citizens or even a trader who wrongs the people in his transactions."*[215]
Raazi states in his *Tafseer* of this verse, *"This verse indicates that if a nation practices oppression, Allaah, The Most High, will empower a similar oppressor over them. Hence if they wish to rid themselves of this oppressive ruler they should themselves abandon oppression."*[216]
Aaloosi cites in his *Tafseer* of this verse, *"This verse has been used to prove that if a population are oppressive against each other, Allaah, The Most High, will indeed empower over them a similar oppressor and in a Hadeeth,*

"As you are, likewise will be empowered over you"."[217]

132-Oppressors will never prosper.

From the *Sunnah* of Allaah concerning oppressors is that they will never prosper and succeed in this world, just as they will not prosper and succeed in the next. The Most High has said,

{Say: O my people! Work your way, surely I too am working and you will come to know which of us will have a successful end. Certainly the oppressors will not be successful.}. [Al-An'aam: 135].

This is an address from Allaah, The Most high, for His Messenger (S.A.W) to pronounce to his people, who are persisting upon their disbelief, what is mentioned in the verse. This is a strong threat and a definite promise, that is to say: Keep to your path and manner if you think that you are upon guidance for I am adhering to my path and code and you will soon come to know after a while who will have a good end in this world. This will only be for His Messenger (S.A.W) and his believing followers. It came to pass just as Allaah had promised, for He granted victory to His Messenger (S.A.W) over the disbelievers. He indicated towards the reason of this good ending for His Messenger (S.A.W) and the

---

[215] *Tafseer al-Qurtobi: 7/85.*
[216] *Tafseer ar-Raazi: 13/194.*
[217] *Tafseer al-Aaloosi: 8/27.*

believers, that is because their adversaries were transgressors and His *Sunnah*, The Most High, states,

{…Certainly the oppressors will not be successful.}

Oppression has been mentioned in place of disbelief because it is more general and gives a deeper meaning. That is to say, if an oppressor will not prosper then how will a disbeliever prosper who is characterised by his adherence to the largest concepts of oppression? These oppressors who will not prosper include those who take partners unto Allaah or oppress themselves by showing ingratitude to His blessings. Likewise this includes those who transgress against the rights of the people. Hence, this *Sunnah* does not change, that is oppressors do not prosper nor do they achieve their aims. Therefore, if prosperity is negated from oppressors, according to the *Sharee'ah* and the *Sunnah* of Allaah, this signifies that such prosperity is confined to the followers of the truth and justice. They are the Messengers and their believing followers, just as Allaah, The Most High has said,

{Verily, We will indeed make victorious Our Messengers and those who believe in this worldly life and on the Day when the witnesses will stand forth.}. [Ghaafir: 51].

He has also said, The Most High,

{And Verily, Our word has gone forth of old concerning Our slaves the Messengers, that they verily would be made the triumphant ones and that Our soldiers they indeed would be the victors.}. [As-Saaffaat: 171-173].[218]

133-The destruction of a nation due to its injustice.

From the *Sunnah* of Allaah concerning injustice and oppressors is that He destroys a nation due to its injustice. There are many verses in His Mighty Book that clarify this general *Sunnah*, such as His saying,

{So the root of the unjust people was cut off…}. [Al-An'aam: 45].

Also, His saying, The Most High,

{…will any be destroyed except the unjust people?}. [Al-An'aam: 47].

In addition to His saying, The Most High,

{And indeed, We destroyed the generations before you when they were unjust…}. [Yoonus: 13.]

The word "**When**" is a time juncture, which indicates the occurrence of an action due to the occurrence of its reason. This indicates that the destruction of a nation is due to the occurrence of its cause and that is injustice.
This injustice is of two types:

---

[218] *Tafseer Ibn Katheer: 2/178-179, Tafseer al-Aaloosi: 8/31, Tafseer al-Manaar: 8/119-120* and *Fee Dthilaal al-Quraan: 8/113.*

The first type: The injustice of the people against themselves through defiance and disobedience of Allaah and their oppression of one another.
The second type: The injustice of the ruler against them such that he consumes their rights, debases them and causes them to live in humiliation. This makes the nation weak and unsuitable for survival. Hence it is easy for their enemies to dominate them and send them into captivity, which would thus be their annihilation. The words of Allaah, The Most High, concerning them would be fully realised,

{How many a town given to injustice have we destroyed and raised up after them another people.}. [Al-Anbiyaa: 11].[219]

This is a permanent *Sunnah* concerning nations and they each have a fixed time for their destruction due to their injustice. This varies according to their conditions and the conditions of their enemies. These appointed times are indicated towards in His saying, The Most High,

{…For every nation there is an appointed time, when their time comes neither can they delay it an hour nor can they advance it.}. [Yoonus: 49].[220]

134-The destruction of an unjust nation after its limited term.

The destruction of an unjust nation is at a fixed time meaning that its existence is restricted to a certain time span, when this expires it is destroyed just as a person perishes if his life span ends. The clarification of this is that injustice in a nation is like sickness in a person, it hastens his death after he has spent a decreed sick period. Likewise injustice in a nation hastens its demise due to that which occurs within it of detrimental effects that lead to the nations decline and eventual disappearance over a time period decreed by Allaah. This period is in accordance to His general *Sunnah* that He has laid down for the life span of nations founded upon factors that affect their existence, such as justice and the factors that cause their destruction, such as injustice. The most High has said,

{…For every nation there is an appointed time, when their time comes neither can they delay it an hour nor can they advance it.}. [Yoonus: 49].

Aaloosi states concerning this verse, *"For every nation there is an appointed time, that is to say, for every doomed nation there is a specific time decreed for its annihilation."*[221] The destruction of doomed nations is a definite matter, however when this will occur is unknown to us. That is to say, we know for sure that an unjust nation will definitely be destroyed due to its injustice in accordance to the *Sunnah* of Allaah concerning injustice and oppressors, but we do not know exactly when this destruction will take place. Hence, it is not possible for us to specify the day and year, yet it has already been appointed to the exact hour by Allaah, The Most High, and for this reason He has said,

{…when their time comes neither can they delay it an hour nor can they advance it.}.

---

219 *Tafseer al-Manaar: 11/315.*
220 *Ibid. 11/315.*
221 *Tafseer al-Aaloosi: 8/112.*

135-The *Sunnah* of Allaah is regular concerning the destruction of the unjust nation.

The *Sunnah* of Allaah is regular concerning the destruction of the unjust nation, The Most High has said,

{That is some of the news of the population of the towns, which We relate unto you, of them some are still standing and others have been reaped. We were not unjust to them but they were unjust to themselves. So their gods other than Allaah whom they invoked did not profit them when there came the command of your Lord, nor did they add to them but destruction. And such is the grasp of your Lord when He grasps the population of the towns whilst they are given to injustice. Verily, His grip is painful and severe.}. [Hood: 100-102].

His saying, The Most High,

{… We were not unjust to them not but they were unjust to themselves…}

That is to say, We did not transgress against them by destroying them rather they transgressed against themselves by perpetrating that which brings about destruction. His saying, The Most High,

{…And such is the grasp of your Lord when He grasps the population of the towns whilst they are given to injustice…}

That is to say, the punishment of Allaah is not restricted to the passed nations that transgressed, rather His *Sunnah*, The Most High, in grasping the unjust is one. It should not be thought that this destruction was confined to those passed oppressors of old because Allaah, The Most High, said, after He related their conditions,

{…And such is the grasp of your Lord when He grasps the population of the towns whilst they are given to injustice…}

Hence Allaah, The Most High, has made clear that whoever imitates the actions of those of old, which had led to their destruction, he too must also share in their gripping and severe punishment. This verse is a warning against falling into the evil consequences of injustice. Therefore the oppressor should not be deceived by his respite.[222]

136-A State might remain in existence whilst holding to disbelief but not if it is unjust.

The Most High has said,

{And your Lord would not destroy the towns due to wrong whilst their people were right-doers.}. [Hood: 117].

---

[222] *Tafseer az-Zamakhshari: 2/447* and *Tafseer ar-Raazi: 17/517.*

A disbelieving country can be founded upon justice meaning its rulers do not oppress the citizens and the citizens themselves do not transgress against each other, for this country despite its disbelief will remain in existence. This is because it is not from His *Sunnah*, The Most High, to destroy a country due to its disbelief only. However if its ruler's are oppressive and its people transgress against each other in addition to its disbelief then it shall be destroyed.
This is what the scholars have mentioned, Raazi states in his *Tafseer*, *"What is intended by "wrong" in this verse is Shirk. Hence the meaning is, Allaah will not destroy the inhabitants of a town because they practice Shirk by itself if they are fair in their transactions amongst themselves and treat each other well without dishonesty."*[223]
Qurtobi cites in his *Tafseer* of the saying of The Most High in this verse,

{…due to wrong…}

"That is to say, due to Shirk and disbelief and His saying,

{…whilst their people were right-doers.}

That is to say, they do good amongst themselves in pursuing each others rights. The overall meaning being, Allaah, The Most High, would not have destroyed them for their disbelief by itself until they added to it corruption. Like He destroyed the people of Shu'ayb when they added to their disbelief dealing short measures and weights and the people of Loot when they started to practice homosexuality."[224]

137-The statement of Ibn Taymiyyah concerning the destruction of the unjust State despite the fact that it is Islamic.

Sheikh ul-Islaam Ibn Taymiyyah, may Allaah, The Most High, have mercy upon him states, *"The affairs of the people run orderly in this world due to justice which can coincide with certain types of sins more than others even though they are separate. This coexistence is not so regarding injustice concerning rights. For this reason it is said: Allaah establishes the just State even though it is in a condition of disbelief and he does not establish an unjust State even though it is Islamic. It is also said: The worldly affairs can progress with justice accompanied by disbelief but not with injustice combined with Islaam. This is because justice is the structure of everything, for if a people establish the affairs of this world upon justice, matters will progress for them even though they have no share in the next world. However if the affairs are not based upon justice they will not run orderly for such a people even if they have the necessary Eemaan that will suffice them in the next world."*[225]

138-From the injustice that leads to destruction is prejudice in the implementation of laws.

---

[223] *Tafseer ar-Raazi: 18/76.*
[224] *Tafseer al-Qurtobi: 9/114.*
[225] Taken from the essay: *Risaalah al-Amr bil-M'aroof wan-Nahiy 'anil-Munkar* by *Ibn Taymiyyah: p.40.*

The implementation of laws equally upon everyone without prejudice sends tranquillity into the souls and causes weak ones, who are in the right, to be certain that they are in safety from oppression of the strong. This is because the State is behind them representing them through its laws that are implemented in the courts with justice and firm resolution upon everyone without discrimination. Whoever has the State behind him and its laws is stronger than others, no matter how high their positions are or how strong their authority is. If this affair is disturbed and the laws are not implemented equally and this is the course followed by the ruler, then this is injustice, perpetrated, assisted or ignored by the State. The State in such circumstances is engulfed by darkness and hence the cause of its destruction is established.
The Prophet (S.A.W) has warned us against this for it is mentioned in an authentic *Hadeeth* narrated by Bukhaari and Muslim upon the authority of 'Aaisha (R.A) that Quraysh became concerned at the case of a woman from the tribe of Makhzoom who had stole.

They said, *"Who will speak to the Messenger of Allaah (S.A.W) about her case?"* They then said, *"Who can be so daring towards him except Usaamah Ibn Zayd, the dear one of the Messenger of Allaah."* Hence he spoke to him concerning her case however the face of the Messenger of Allaah (S.A.W) changed colour and he said,

"Are you interceding in a punishment from the punishments of Allaah?"

Usaamah thus replied, *"Seek forgiveness for me O messenger of Allaah."* When the evening came the Messenger of Allaah (S.A.W) rose and gave a speech, he praised Allaah with that which He deserves. Then he said,

"To commence, indeed that which destroyed those before you was that if a noble one amongst them stole they left him and if a weak one from amongst them stole they would implement the punishment upon him. For indeed, by the one whose hand my soul lays, if Faatimah the daughter of Muhammad stole I would certainly cut off her hand."

Then he commanded that the hand of the woman who had stolen be cut off.[226]

It has been mentioned in the explanation of this *Hadeeth*, *"This Hadeeth indicates that it is necessary to avoid discrimination in the implementation of punishments upon those whom they have become obligatory, whether they be offspring, relatives or of high status. It also indicates towards firmness in this and repudiates those who slack in it."*[227]

139-Explaining why injustice causes the destruction of a State.

In the previous *Hadeeth* concerning the woman who stole the Prophet (S.A.W) stated,

"…Indeed that which destroyed those before you was that if a noble one amongst them stole they left him and if a weak one from amongst them stole they would implement the punishment upon him…"

---

[226] *Fath ul-Baari Sharh Saheeh al-Bukhaari* by *Ibn Hajr al-'Asqalaany: 12/87* and *Al-Minhaaj Sharh Saheeh Muslim* by *Imaam Nawawiy: 11/187.*

[227] *Fath ul-Baari Sharh Saheeh al-Bukhaari* by *Ibn Hajr al-'Asqalaany: 12/96.*

Discrimination in the implementation of laws is injustice committed or assisted by the State, whilst the anticipated is that it prevent injustice, protect the oppressed and punish those who are unjust…the most hurtful injustice is that which stems from him who is supposed to protect you…
If the State practices, covers up or assists in this injustice and in other types of scandalous affairs it will have a serious effect upon the citizens who will consequently lose hope in the State and their trust in it will be severely shaken. This would then cause them to have no concern for it and show little loyalty to it. They would display no interest in its existence or in its defence. This situation could lead to one worse, in which the citizens could actually desire the decline and destruction of the State through its dominance by others or even by the enemy… Their unvoiced attitude in justifying these desires would be as such, *"The State has not prepared for us that large house in which we would find security. Security, protection and peace are our rights including safety from injustice…"* If injustice spreads and becomes commonplace due to the State covering it up, failing to preventing it or showing a negligent attitude towards it, matters can worsen. The oppressed people, their helpers, relatives and friends could actually resort to assisting enemies into destroying the State, which in their eyes has become the enemy… What I have just mentioned is not a vindication of these oppressed people. Rather it is a description of their circumstance, which was caused by the State's injustice, its assistance of oppressors and its failing to prevent them from their misconduct in accordance to its capacity.

140-From the effects of injustice is ruin of the land.

From the effects of injustice, which hasten the destruction of a State, is the ruining of the land economically and structurally due to the disinterest of the population in work and production and their continuous endeavours to escape from this. This affects the strength of the State economically and militarily and diminishes its monetary sources that it has available to strengthen it's various sectors. Therefore, this causes the State to be weak in front of its external enemies even though it remains strong and tyrannical towards its weak oppressed impoverished citizens… All of this entices its enemies from amongst the powerful nations to attack and occupy it or part of its lands or afflict it with harm that hastens its destruction.
Our scholars, may Allaah, The Most High, have mercy upon them have indicated towards this effect of injustice in ruining the land. Qurtobi mentions in his *Tafseer*, *"Indeed, tyranny and injustice ruin a country through the killing of its inhabitants and their migration from it. Furthermore the blessings of the land are lifted."*[228]
Aaloosi mentions in his *Tafseer*, *"It has been narrated from Ibn Abbaas that he said, "I find in the Book of Allaah that injustice ruins homes", he then read the saying of The Most High,*

{These are their houses in utter ruin, for they were unjust. Verily, in this is a sign for people who know.}. [An-Naml: 52].*"*[229]

141-Delaying the punishment of the oppressors.

[228] *Tafseer al-Qurtobi: 9/334.*
[229] *Tafseer al-Aaloosi: 19/215.*

Indeed, from the Magnificent Names of Allaah is, 'The forbearing'[230] for His tolerance is vast and it encompasses the whole of mankind, hence He does not hasten their punishment due to their injustice. The Most High has said,

{And if Allaah were to seize mankind for their wrong doing, He would not leave upon it a single moving creature, But He postpones them to an appointed term and when their time comes neither can they delay it an hour nor can they advance it.}. [An-Nahl: 61].

Meaning, if He were to seize them due to that which they have earned, He would not leave a single moving creature upon the Earth. All the creatures would be annihilated in the midst of the destruction of mankind. However Allaah, exalted is His Majesty, tolerates and screens mistakes and He looks further ahead. That is to say, He does not hasten their punishment for if He were to do this none would remain.[231]

142-Methods of protecting the *Ummah* from the punishment of injustice.

Therefore if injustice is a cause in the destruction of the *Ummah*, it is obligatory, according to the *Sharee'ah*, to condemn the oppressor and prevent him from it. Likewise it is compulsory not to succumb or incline towards him. This can save the *Ummah* from punishment or destruction due to injustice that occurs within it. We shall now discuss the ways of protecting the *Ummah* from injustice and hence its punishment that I have previously mentioned.

143-Firstly: Condemnation of the oppressor.

Tirmidthee narrates in his *Jaami'* upon the authority of Abu Bakr As-Siddeeq (R.A) that he said, *"O people! Indeed you read this verse (and misunderstand it),*

{O you who believe! Take heed of your own selves. No harm can come to you from those who are in error if you follow the guidance…}. [Al-Maaidah: 105].

…and verily, I heard the Messenger of Allaah (S.A.W) say,

"Surely, if the people see an oppressor and they do not take him by the hand, it will be close that his punishment will envelop them all."

It has been mentioned in the explanation of this *Hadeeth*, *"That is to say, if they do not prevent him from his injustice according to their capability, Allaah will engulf them all with his punishment, meaning the same type of torment."*[232]

It is clear that it is obligatory to prevent the oppressor from his injustice and this includes that of the tyrannical ruler and of other such oppressors. Otherwise the punishment could overcome them all, either the complete or partial destruction of the *Ummah*.

---

230 Al-Haleem.
231 *Tafseer Ibn Katheer: 2/35.*
232 *Tuhfatul Ahwadthi Sharh Jaami' at-Tirmidthee: 8/423.*

144-Secondly: Refusing to yield to the oppressor.

Disapproval of injustice and non-submission to the oppressor and refusing his help are from the qualities that a Muslim should be raised upon. This is because such traits are from the essential factors in the formation of the Islamic personality. The Most High has said,

{And those who when oppressive wrong is done to them take revenge.}. [Ash-Shoora: 39]

Their revenge is limited to what Allaah has allowed and they are not to transgress, furthermore they are praised in this. For he who takes his right without transgressing the limits of Allaah and his commands, is an obedient and everybody who is obedient is praiseworthy. Hence, he does not exceed in retribution if he is the guardian of the murdered nor does he overstep in responding to the foolish in protection of his honour.[233] Qurtobi mentions in his *Tafseer* of this verse, *"That is to say if they are afflicted by the injustice of an oppressor they do not succumb to it."*[234]
It is mentioned in the *Saheeh* of Bukhaari*, "Ibraaheem An-Nakha'ey said, "The companions use to hate to be dominated but if they gained supremacy they forgave.""*[235]
Aaloosi states in his *Tafseer* of this verse, *"That is to say, they take revenge from those who have oppressed them in accordance to what Allaah has permitted for them and they do not violate this. To forgive the incapable one who acknowledges his crime is praiseworthy and to take revenge from the persistent adversary is also praiseworthy."*[236]

145-Thirdly: The showing of aversion towards those who are unjust.

Showing disinclination towards injustice is one of the methods of preventing its occurrence and its increase and hence its consequences of punishment or destruction of the *Ummah*. This includes avoiding all types of inclination towards the unjust so that they might exhaust and weaken from committing injustice. This is especially so in the case of the tyrannical rulers because they perpetrate all types of injustice at the silence or inclination of the followers of the truth towards them. The Most High has said, warning from inclining towards those who are unjust,

{And do not incline towards those who are unjust lest the Fire should touch you, and you would have no protectors other than Allaah nor would you then be helped.}. [Hood: 113].

Zamakhshari states in his *Tafseer* of this verse, *"And do not incline: he inclined meaning he leaned towards. This prohibition includes descending to their desires and showing devotion towards them through accompanying, sitting, visiting, sweet-talking them and being pleased with their deeds. It also includes resembling them, to dress in their clothing*

---

233 *Tafseer az-Zamakhshari: 4/229.*
234 *Tafseer al-Qurtobi: 16/39.*
235 *Fath ul-Baari Sharh Saheeh al-Bukhaari* by *Ibn Hajr al-'Asqalaany: 5/99.*
236 *Tafseer al-Aaloosi: 25/47.*

and to cast ones eye towards their riches and to recall them in an exalting fashion. Reflect upon His saying, The Most High,

{And do not incline…}

For, inclination means a slight tendency. Also consider His saying, The Most High,

{…towards those who are unjust…}

That is to say, those who practice some form of injustice and He did not say: …towards the unjust."[237]

146-Fourthly: An oppressor is not to be assisted in his injustice.

The helpers of an oppressor are oppressors just like him. Therefore it is not permissible to assist an oppressor, for if is not permissible to incline towards him in any manner, his physical assistance is forbidden with greater reason. The reality is that the tyrannical ruler is only empowered to perpetrate his injustice through the assistance of his helpers and followers and not through his own self. To help him in any fashion is not permissible because it strengthens and aids him in enacting his injustice. For this reason if punishment descends upon the tyrannical ruler it also descends upon his aids because they are like him, oppressors. Just as what happened to Fir'awn (Pharaoh) and his assistants, The Most High has said,

{…Verily, Fir'awn, Haamaan and their soldiers were in error.}. [Al-Qasas: 8].

Hence Allaah, The Most High, described them all as being in error. From their errors was the oppression that Fir'awn use to perpetrate, assisted by Haamaan and both of their troops. When the punishment descended upon Fir'awn, it came down upon his aids as well, The Most High said,

{So We seized him and his soldiers and dumped them into the sea for he was blameworthy.}. [Adth-Dthaariyaat: 40].

The Most High has said in another verse,

{So We seized him and his soldiers and We threw them all into the sea. So behold what was the end of the oppressors.}. [Al-Qasas: 40].

So Allaah considered them all as oppressors, Fir'awn, and his soldiers for helping him, therefore He destroyed them all.

147-Fifthly: An oppressor is not to be assisted into remaining in power.

---

[237] *Tafseer az-Zamakhshari: 2/433.*

An oppressor is not to be assisted into remaining in power from where he can enact his tyranny, nor is supplication to be made for this because in his remaining in power is the perpetuation of his injustice.
Sufyaan Ath-Thawry said, *"He who supplicates for the continued empowerment of an oppressor has liked that Allaah be disobeyed in his Earth."*[238]
Sufyaan Ath-Thawry was also asked about an oppressor who is about to die in the desert, should he be given a drink of water? He replied, *"No"* It was then said, *"He would die."* He said, *"Let him die."*[239]

148-The Islamic group and the *Sunnah* of Allaah concerning injustice and oppressors.

The Islamic group was established in the society in accordance to the command of Allaah, The Most High,

{Let there rise from amongst you an *Ummah* inviting to good, enjoining virtue and forbidding evil. It is they who are the successful.}. [Aale-'Imraan: 104].

It is incumbent upon it to rise to the obligation of enjoining virtue and forbidding evil, from such evil is injustice and its instigation in the society. From the most detestable types of injustice is that of the ruler, hence it is upon the group to clarify its position in the light of the principles of enjoining virtue and forbidding evil, as in the *Hadeeth*,

"He amongst you who witnesses an evil should change it with his hand, if he cannot then with his tongue, if he cannot then with his heart, and this is the weakest level of belief".[240]

149-What the Islamic group should always remember and never forget.

It is upon the Islamic group to always remember and never forget that it is stronger than the individual but weaker than the State. Furthermore the tyrannical ruler will always be lying in wait for it as long as it is upon the correct path of Islaam and *Jihaad*. It is incumbent upon it to operate upon the basis of these realities in a suitable fashion permitted by the *Sharee'ah*.

150-It is incumbent upon the Islamic group to beware of inclining towards oppressors.

It is essential that the Islamic group avoid inclining in any way towards oppressors even if this is with good intentions. This is because a good intention does not correct a mistake nor does it make the forbidden lawful, although it can absolve the person of sin in certain conditions. Based upon this it is not permissible for the Islamic group, represented by its *Ameer* and members, to mix with the rulers who practice injustice and to appear with them

---

238 *Tafseer az-Zamakhshari: 2/433.*
239 *Ibid. 2/433.*
240 Narrated by Ahmad, Muslim, Abu-Daawood, Nasaaee, Tirmidthee and Ibn Maajah.

in front of the masses without condemning them. For this would suggest to the masses that the group grovels to tyrannical rulers and assists them. This in turn would then cause the masses to doubt the sincerity of the group and even believe that it participates in the responsibilities of these oppressive rulers. At this point the people would flee from the *Da'wah* of the group, even if what it were calling to were correct. This is because people instinctually refuse to accept from the one whose deeds contradict his saying, even if what he says is true. This is especially so concerning grovelling and inclining towards tyrannical rulers and even more so if the one who is doing the grovelling is an Islamic group, which calls to Islaam.

151-An exception to the danger of entering upon oppressors.

An exception is made in emergency situations for what is apparently inclination towards oppressors, such as entering upon them, sitting with them or requesting assistance from them. This is also permissible if there exists a reason according to the *Sharee'ah* that permits part of what is considered as inclination towards oppressors. Raazi states in his *Tafseer* of the saying of The Most High,

{And do not incline towards those who are unjust lest the Fire should touch you…}. [Hood: 113].

"As for entering upon them in order to repel harm or to gain an immediate benefit, this does not fall under the inclination towards them."[241]
Aaloosi states in his definition of the inclination towards those who oppress, *"To sit with them whilst there is no need sanctioned by the Sharee'ah."*[242]
This means that to sit with them, if there is a need defined by the *Sharee'ah*, is permissible.

152-It is not permissible to expand and hasten into taking this exemption.

It is incumbent upon the Islamic group not to expand in taking this exemption through the use of analogy[243] because exemptions are not to be expanded upon. It is also upon the group not to hasten in taking this exemption. Rather firstly it has to make sure that there are no other ways available to it and that the benefits are greater than the harm. That is to say, it repels from itself a greater harm than the benefit that it has left. This issue is based upon judgement and it is left to the group leaders, for with *Taqwa* of Allaah and a pure intention the group will be guided to what is correct by the permission of Allaah for He has said,

{…and whosoever fears Allaah, He will make a way out for him…}. [At-Talaaq: 2].

---

241 *Tafseer ar-Raazi: 18/72.*
242 *Tafseer al-Aaloosi: 12/154.*
243 Qiyaas.

If the issue is confusing and the group does not know which of the two matters is more beneficial, to take the exemption or leave it, then it is incumbent to resort to *Salaat ul-Istikhaarah*[244] and seek Allaah's guidance as to what is correct.

153-The recompense of inclining towards those who are unjust.

The Islamic group is recompensed for its inclination towards those who are unjust as is stated in His saying, The Most High,

{And do not incline towards those who are unjust lest the Fire should touch you, and you would have no protectors other than Allaah nor would you then be helped.}. [Hood: 113].

That is to say, if you incline towards those who are unjust then the following is the punishment,

{…lest the Fire should touch you…}

That is to say, thus you would be punished with the Fire, which is the recompense of oppressors and those who incline towards them because to incline to injustice and its perpetrators is in itself injustice.

{…and you would have no protectors other than Allaah…}

That is to say, you would then have no protectors that could save you from the punishment of Allaah.

{…nor would you then be helped.}

Consequently, you would not be helped for any reason nor would you gain the assistance of Allaah because those who incline towards transgressors are the same as them and Allaah, The Most High certainly does not aid the unjust as He has said,

{…and never will the oppressors find any helpers.}. [Aale-'Imraan: 192].

154-It is compulsory upon the Islamic group to enlighten the *Ummah* towards its shortcomings and obligations.

It is compulsory upon the Islamic group to enlighten the *Ummah* towards its shortcomings and obligations. As for the *Ummah's* shortcomings, this is through its silence and submission to the tyrannical rulers and its inclination towards them, on the contrary, even their assistance. If it were not for this fault in the *Ummah* these oppressors would not have remained in power nor would their injustice have been prolonged. Hence if the *Ummah* wishes to rid itself of such leaders it is incumbent upon it to fulfil its obligation in seriously working towards eliminating the causes that led to it being overpowered by them. It is

[244] The supererogatory prayer that is offered in seeking the guidance of Allaah, The Most High. See the books of supplications.

irrespective whether this was caused by injustice amongst the individuals of the *Ummah* itself, the spread of corruption, internal strife or the assistance given to the tyrannical ruler in any fashion. Hence, it is upon the *Ummah* to rise to its obligation of condemning the tyrannical rulers and to prepare the necessary strength to eradicate injustice. This requires that the *Ummah* support the Islamic group that raises the flag of Islaam and *Jihaad* in the cause of Allaah.
It is upon the good Muslims to join this Islamic group so that its voice can be heard. Its power can then force the tyrannical ruler into either, halting his injustice and applying justice by implementing the *Sharee'ah* of Allaah, or resigning from his position. For the country is neither his garden nor a plantation of his forefathers nor are its inhabitants his slaves.

155-A warning for the people from committing disbelief due to injustice.

It is upon the Islamic group to warn the people from falling into disbelief and apostasy by objecting to Allaah and accusing Him of aiding the tyrannical ruler by keeping him in power. Shaytaan makes this disbelief appealing to them through their argument that they are Muslims and despite this Allaah has empowered over them a tyrannical, disbelieving or apostate ruler. They argue that Allaah keeps him in power and does not punish him so as to free the country and the people from him, nor does He punish him for the sake of the oppressed.
It is upon the Islamic group to clarify such ignorance of the people and that this statement is disbelief and apostasy from Islaam. The Islamic group should explain to them that if they seek a just ruler, according to the scales of Islamic justice, they should establish justice amongst themselves. This is because the population that wants a ruler like 'Umar Ibn Al-Khattaab must be righteous like his citizens for the general principle states,

"As you are, likewise will be empowered over you"[245]

It is upon the Islamic group to explain to the masses that the affairs of life run in accordance to the general *Sunan* of Allaah and from these is His *Sunnah* concerning causes and effects and His *Sunnah* concerning the struggle between the truth and falsehood. They should make clear to them that Allaah, The Most High, will not break the laws of existence nor His *Sunan* concerning society for their sake. For neither are they superior to Allaah's Messenger (S.A.W) and his companions nor are they dearer to Him than them. For Allaah has related to us the hardship and harm that they met and how they bore this in His cause and how they sacrificed until Allaah granted them victory by eradicating the various *Taaghoot* of that time from the Earth. It is upon the Muslims to realise that removal of the various *Taaghoot* and tyrannical rulers cannot be achieved by their showing mere dissatisfaction or through their claim to be Muslims. By claiming this they mean to oblige Allaah's destruction of these *Taaghoot* whilst they remain seated in their homes hoping that they will be secure. They desire that Allaah should send angels to defend them and remove these tyrannical rulers and thus rid them of their evil. On the contrary, this will not happen, for the real Muslim is the one who obeys the *Sharee'ah* and implements its commands and is guided by the general *Sunnah* of Allaah. Hence if they wish to rid themselves of tyrannical or disbelieving rulers it is upon them to prepare the necessary power for the various levels of *Jihaad* in accordance to the *Sharee'ah*. The first step in this is to unite

[245] A *Hadeeth* cited in *Tafseer al-Aaloosi: 8/27.*

and combine their efforts by extending the Islamic group because it enjoins virtue and forbids evil. Of such evil is the elimination of injustice and its perpetrators and those of them who are in authority if they do not resign.

Chapter Six

The *Sunnah* of Allaah concerning differing and those who differ.

[The law of differing]

156-The meaning of '*Ikhtilaaf*', linguistically[246].

Ikhtilaaf, in the Arabic language means disagreement in a particular issue so that all those involved take a different path from each other. It also means inequality for everything that is not equal is different. Difference also means opposite although it is more general than this for opposite is part of its meaning. It is not necessary that something that differs from something else that the two are opposites even though every opposite and its converse are different.[247]

157-The definition of '*Ikhtilaaf*', according to the *Sharee'ah*.

Ikhtilaaf, in the terminology of the scholars of *Fiqh*, signifies the difference of opinions, religions and beliefs through which a person attains bliss or misery in this world and the next.[248]

158-Islaam forbids differing.

Sheikh ul-Islaam Ibn Taymiyyah, may Allaah, The Most high, have mercy upon him states, *"Allaah has commanded us to have union and unity and He has forbidden us from division and difference."*[249]
This statement of Ibn Taymiyyah is the truth and has been stated in the *Quraan* and the pure *Sunnah*, The Most High has said,

{And hold fast, all of you together to the rope of Allaah and be not divided amongst yourselves…}. [Aale-'Imraan: 103].

The Messenger of Allaah (S.A.W) said,

"…and do not differ, for indeed those before you differed and thus they were destroyed."[250]

---

246 It should be noted that the following meanings of the word are according to the Arabic language.
247 Paraphrased from *Lisaan al-'Arab: 1/430* and that following and *Mufradaat Ghareeb al-Quraan* by *Raaghib Al-Asfahaany: p.157.*
248 Al-Muwaafaqaat by Shaatiby: 4/144 and that following.
249 *Majmu' Fataawa* by *Sheikh ul-Islaam Ibn Taymiyyah: 19/116.*
250 Narrated by Bukhaari and Ahmad.

Also, Tirmidthee narrates a *Hadeeth,* in which the Prophet (S.A.W) said,

"Adhere to the main body of Muslims and beware of division, for indeed Shaytaan is with the loner whilst he is from two further."[251]

159-Benefits derived from the prohibition of differing.

Islaam has commanded union and unity whilst it has forbidden division and difference, this prohibition indicates towards a number of issues.

- It is possible that difference occurs between mankind and amongst the Muslims themselves for if this were impossible, Islaam would not have forbidden it. This is because to forbid something which is impossible is frivolity and this is certainly negated from Allaah, the wise legislator.
- If it is possible for difference to occur between the Muslims then it is possible to protect from it and achieve its opposite, agreement. This is known from the principle of the *Sharee'ah*; there is no responsibility except over something within capability and there is no responsibility over the impossible.
- If differing is forbidden according to the *Sharee'ah*, it is thus blameworthy because the basis is that blame is attached to that which is forbidden, except in exemptions.
- If differing is forbidden and blameworthy, whoever falls into it is responsible, in light of the religion, and he is to be recompensed in accordance to the *Sharee'ah*.
- If differing is forbidden, blameworthy and incurs punishment, it is necessary to avoid it and take the necessary causes and precautions that prevent its occurrence and resolve it if it does occur.

160-The occurrence of difference between the Muslims.

Difference occurs between the Muslims, despite the fact that Islaam has warned against and forbidden it. This is the realisation of the Prophet's (S.A.W) report of this for he had said,

"Surely you will follow the Sunan of those before you, span by span and length by length to the extent that if they had entered into a burrow you will certainly follow them."

We said, "O Messenger of Allaah, the Jews and the Christians?"

He replied,

"Who else."[252]

Thus it was from the *Sunan* of those before us that difference and division occurred between them just as is stated in the noble *Hadeeth*,

"The Jews had split into seventy one factions and the Christians divided into seventy two factions and my Ummah shall divide into seventy three."[253]

---

[251] *At-Taaj al-Jaami' Lil-Usool min Ahaadeeth ar-Rasool (S.A.W): 5/308.*
[252] *Mukhtasir Saheeh Muslim by Al-Mundthiry: 2/291.*

161-The wisdom behind warning against difference despite the inevitability of its occurrence.

We have mentioned that difference between the Muslims can occur and it has occurred, furthermore it must occur due to the Prophet's report of its occurrence and he is the truthful one who is believed (S.A.W). So what is the wisdom behind warning against it and its prohibition whilst it's coming to pass is inevitable?
The answer is from four different perspectives:

Firstly: The difference that does occur does not engulf the whole *Ummah* for the Prophet (S.A.W) has said,

"There shall never cease to be a section of my Ummah triumphant upon the truth and no harm shall come to them from those who differ with them, until the Hour is established."[254]

There is no doubt that this section of the *Ummah* benefits from the warning against differing hence it remains firm upon the truth, unified and not at variance with each other.

Secondly: The knowledge of what the *Sharee'ah* dislikes, such as differing and that which it likes, such as agreement and belief in the occurrence of what the Messenger (S.A.W) has predicted are all matters containing good for a Muslim. For they increase his *Eemaan* through his belief in the reports of the *Sharee'ah*.

Thirdly: Warning against differing and its prohibition are from the rules of Islaam and it is compulsory to inform the people of this. It is known that to convey the rules of Islaam is obligatory, even though in Allaah's knowledge He knows that not all the people will respond to them.

Fourthly: Religious responsibility and its consequences are not established except after conveyance of the message, The Most High has said,

{…and We never punish until We have sent a Messenger.}. [Al-Israa: 15].

Hence there must be a warning against differing and its prohibition so that evidence can be established against the people once they have differed.

162-The destruction of a nation due to differing.

The *Sunnah* of Allaah, The Most High, has elapsed concerning the passed nations in that differing was a cause of their destruction, as our noble Messenger (S.A.W) has informed us of this. Bukhaari, may Allaah have mercy upon, him narrates that the Prophet (S.A.W) said,

---

[253] *Faydh Al-Qadeer Sharh Al-Jaami' as-Sagheer* by *Manaawee: 2/20.*
[254] Narrated by Muslim and others.

"…indeed those before you differed and thus they were destroyed."[255]

Ibn Hibbaan and Haakim narrate upon the authority of Ibn Mas'ood that the Prophet (S.A.W) said,

"Indeed it was surely differing that destroyed those before you."[256]

Ibn Hajr Al-Asqalaany states, *"In this and the previous Hadeeth is the encouragement to adhere to the main body of Muslims, to have unity and to avoid division and difference."*[257] *Imaam* Muslim also narrates this *Hadeeth*[258] upon the authority of 'Abdullah Ibn Mas'ood that he said, *"I heard a man read a verse which the Prophet (S.A.W) use to read differently so I took him by the hand and went to the Prophet (S.A.W) and mentioned this to him. I then knew his displeasure from his face as he said,*

"Both of you are correct and do not differ, for indeed those before you differed and thus they were destroyed."

Sheikh ul-Islaam Ibn Taymiyyah quoted this *Hadeeth* and then stated, *"The prophet (S.A.W) forbade the differing in which each disputant negates the truth that is with his adversary because both of these reciters were correct in what they read. Furthermore the Prophet (S.A.W) explained this in his saying,*

"…for indeed those before you differed and thus they were destroyed."[259]

Hence differing is a cause in the destruction of a nation.

163-The differing that destroys a nation is the blameworthy type.

The differing that destroys a nation is the blameworthy type that leads to its division and lack of cooperation between its disputants due to that which differing instils of hatred and even enmity. Each side believes that what the other has is incorrect and this situation can even lead to them permitting hostilities between themselves.

164-The differing of the scholars of *Fiqh* is not from the blameworthy type.

As for the differing of the scholars in issues in which they use *Ijtihaad*, this is not included as part of the blameworthy differing that can lead to the destruction of the *Ummah*. Rather it is feasible differing and not the blameworthy type. However that which is blameworthy is the partisanship that the followers of each *Madthhab* display for the particular scholar that they follow and the enmity that they show for the followers of other *Madthhabs*.

---

255 *Fath ul-Baari Sharh Saheeh al-Bukhaari* by *Ibn Hajr al-'Asqalaany: 9/101-102.*
256 *Ibid. 9/102.*
257 *Ibid. 9/102.*
258 Muslim narrates it with a slightly different wording.
259 *Iqtidhaa as-Siraat al-Mustaqeem li-Mukhaalifah Ashaab al-Jaheem* by *Ibn Taymiyyah: p.35.*

165-An explanation for why a nation is destroyed through differing.

Blameworthy differing, of which we have mentioned some of its characteristics, is a cause in the destruction of a nation, as in the aforementioned *Hadeeth*, because it causes the nation to divide into many factions. This in turn causes the nation to become weak because its combined strength is far greater than its divided strength due to it being divided amongst all the different factions. Hence each faction is weaker than the combined power of the nation if it were to be united. This general weakness that afflicts the nation in its entirety causes its enemies to become bold and seek to attack it, capture its lands and send it into captivity. This diffuses its character and at this is its termination and destruction.

166-Weakness of the *Ummah* due to differing despite the fact that some disputants are correct whilst others have good intentions.

Weakness occurs in the *Ummah* due to differing, even though some of the disputants are correct and their adversaries have good intentions, believing that they are upon the truth. This is because the weakness of the *Ummah*, due to its division into many different factions, is the inevitable result of differing and division. It has no connection with right and wrong or with good or evil intentions. Also, division is a condition that necessitates its consequence, that is weakness of those at dispute and their good intentions do not prevent this consequence.
How excellent was the advice of the wise father who wanted to educate his ten sons about the harmful effects of division and differing through drawing a perceivable similitude. Hence he ordered his sons to each collect a stick. When they arrived with what he had asked for he tied the sticks together and asked each one of them to try and break the bunch, however they couldn't. He then untied the bunch of sticks and gave each one of them a stick and ordered him to break it. Consequently each one managed to break his stick with ease. The father then turned towards them and said, *"Indeed in unity there is power, which is difficult to overcome by enemies, just as tying the sticks together made it difficult to break them. In division and differing there is weakness for an entire group, which makes it easy for their enemies to defeat them one by one just as you found it easy to break the sticks after they had been separated."*

167-Differing weakens the Islamic group and destroys it.

Just as differing weakens a nation and destroys it, it has the same effect upon the Islamic group, which has risen to the obligation of giving *Da'wah*. For this reason, of the worst trials for the group is the occurrence of blameworthy differing amongst it in such a fashion that divides it into many various sub groups. Each group believing that it is upon the truth and that the others are upon misguidance. Furthermore, each group believes that it is the only one working for the benefit of *Da'wah*. How impossible! That division and blameworthy differing could be in the benefit of *Da'wah*. However it is Shaytaan that makes division and differing appealing in the eyes of those who dispute and he thus makes them believe that their causing division and difference benefits the *Da'wah*.
Division and difference within the group does not only weaken it but it also weakens the effect of the group upon the masses and gives the opportunity to the biased to spread their

falsehood amongst the people. They claim, *"An evil community that orders the people with the rules of Islaam whilst it contradicts them and is divided amongst itself for Islaam calls to unity and forbids division. Every group condemns the others whilst claiming to be the only one upon the truth"*. This then leads to restriction of the group's effect in society and eventually its disappearance. Thus a new group takes its place, past and recent historical events support what I have mentioned.

168-Preventing destruction by the prevention of division.

Since blameworthy differing is forbidden and it leads to the weakening of the *Ummah* and the Islamic group and eventually their destruction, it is a religious obligation to refrain from it. Likewise it is obligatory to protect from it by preventing its causes, so what are the ways of preventing differing and division?

169-The ways of preventing differing and division.

The ways of preventing differing and division vary according to the disputing sides. For difference can arise between the *Ummah* and its rulers, amongst its people, between the members of an Islamic group or between Islamic groups themselves. In what is to follow we shall recall the ways of preventing differing in these various scenarios and how to remedy it if it does occur. Bearing in mind that such prevention can be successful hence differing does not occur or it can limit its effect. These ways of prevention are like medicine, it can be taken as a vaccination to prevent disease or it can be taken as a cure if it occurs. It can be useful in both of these circumstances or in only one of them or even in neither of them and it can also have a partial effect. All this is due to various causes and factors.

170-Firstly: The prevention of difference occurring between the *Ummah* and its rulers.

The *Khaleefah* and his ministers control authority, ordering and forbidding, governing the affairs of State according to their *Ijtihaad* and that which they see as being beneficial for the *Ummah*, except for in matters that the *Sharee'ah* has related specific laws. For it is obligatory upon the *Khaleefah* and his ministers to execute the commands of the *Sharee'ah* as there is no room for *Ijtihaad* in the presence of Islamic evidence. Rather *Ijtihaad* is to be used when there exists no evidence and this is permissible for the leaders. The rulers could be opposed in their commands by an individual or group that performs *Da'wah* and the correct opinion could be with the ruler or with those who oppose him. Under all circumstances it is from the rights of the individual and the group to make known their opinions in accordance to the principles of enjoining virtue and forbidding evil, whether the ruler supports this or not. From such principles is; there is no condemnation in matters based upon *Ijtihaad*. Although it is still permissible for those who disagree with the ruler, in matters based upon *Ijtihaad*, to voice their opinion it is not permissible for them to consider their opinion as being the absolute truth, which must be implemented. Likewise it is not permissible for them to consider the opinion of the ruler to be definitely wrong and not permissible to apply. This is because it is from the principles of *Fiqh* that *Ijtihaad* does

not nullify another *Ijtihaad* similar to it. Also, the ruling of the leader invalidates the different opinions in a matter based upon *Ijtihaad*. Hence if the ruler follows his own opinion and *Ijtihaad* he has used his right and he is correct and just. It is thus not permissible to denounce him, rally the people against him and sanction revolt against him. If those who oppose him do this they have fallen into the sphere of differing and division. It is incumbent upon the Islamic group to understand this so as not to fall into blameworthy differing and hence be responsible for their actions and their recompense.

171-Differing with the tyrannical ruler.

The *Khaleefah* controls central government, assisted in his relation with the *Ummah* by his deputy and the secretary of State. It is the *Ummah* that has selected the *Khaleefah* and deputised him upon its behalf to implement the *Sharee'ah* of Allaah and to manage its affairs in a beneficial manner and to protect its rights and those of it citizens. However the *Khaleefah* or his assistants may not rise to this and their actions could fall into the sphere of transgression. They could deny the peoples rights or give some preferential treatment whilst discriminating against others. In such circumstances it is upon those whose rights have been usurped, whether they be individuals or whole communities to rebuke the *Khaleefah* and to repeat this until he refrains from his injustice. However, it is not permissible for the oppressed citizens to rally the masses into anarchy and armed revolt against the authorities, kindling the flames of *Fitnah*. This is because this method of opposing the ruler weakens the *Ummah* and in turn subjects it to enemy hostilities.
It is incumbent upon those who are oppressed by the rulers to consult the courts so that justice may be achieved. If they do not find justice in the courts, for whatever reason, it is not permissible for them to revolt against the authorities seeking their own benefit above that of the general public. It is upon them to continue rebuking the tyrannical ruler, consult the courts, have patience and abstain from revolt against the State. This noble stance from the *Ummah* or those oppressed individuals is neither the submission to transgression nor the yielding to the injustice of the ruler. Rather it is sacrifice and seeking the benefit of the masses above that of the individual or group. This is what the *Sunnah* has indicated, such as in the *Hadeeth* narrated by Bukhaari, that the Prophet (S.A.W) said,

"He who sees something from his Ameer that he dislikes should have patience with him, for he who leaves the main body of Muslims by a hand span and then dies, dies a death of pre-Islamic ignorance."[260]

It is mentioned in the explanation of this *Hadeeth*, *"This Hadeeth is evidence concerning abstaining from revolting against the ruler even if he is tyrannical."*[261]
In another *Hadeeth* narrated by Bukhaari, upon the authority of 'Ebaadah Ibn As-Saamit, that he said, *"The Prophet (S.A.W) called us and we gave him the pledge of allegiance. Amongst its conditions was that we pledged to listen and obey in that which we like and dislike, during hard times and those of ease and to endure the consequences of this upon us. Also that we should not dispute with those in command of this affair except…*

"… if you were to see clear disbelief concerning which you have evidence from Allaah."[262]

---

[260] *Fath ul-Baari Sharh Saheeh al-Bukhaari* by *Ibn Hajr al-'Asqalaany: 13/5.*
[261] *Ibid: 1 13/7.*

Imaam Muslim narrates this *Hadeeth* from Abu Hurayrah with the wording, *"The Messenger of Allaah (S.A.W) said,*

"It is incumbent upon you to listen and obey during your times of hardship and ease, in your likes and dislikes and to endure the consequences of this upon you."[263]

Nawawiy states in his explanation of this *Hadeeth, "The scholars say that this means it is obligatory to obey the rulers in difficult matters, those disliked and likewise, as long as it is not disobedience of Allaah. If they command disobedience of Allaah, no heed is to be taken nor conformity. That which is meant by, "...the consequences of this…" is their monopolisation of the worldly riches. That is to say, listen and obey even if the rulers appropriate the worldly riches and do not grant you your right, which they possess. The reason behind these Ahaadeeth, which encourage listening and obedience during all circumstances, is so that the Muslims can be united. For indeed division is a cause in the corruption of their religion and worldly affairs."*[264]
These noble *Ahaadeeth* and statements of the scholars are clear as to the obligation of obeying the ruler and having patience at his transgression and tyranny in order to avoid division, which usually leads to hostilities. This patience shown by those oppressed by the ruler does not signify the acceptance of humiliation and pleasure at the transgression of transgressors. Rather it is self-sacrifice by preferring the general benefit above that of the individual. The general benefit here being preserving the unity of the Muslims and not disintegrating this by revolting against the ruler, which would lead to internal conflict within the *Ummah* and hence weaken it. Furthermore to display patience at the transgressions of the ruler does not signify that pleasure must be shown or silence be kept from rebuking him. Rather this means that armed revolution must be avoided because this enters into the sphere of transgression. The sin of the ruler in his perpetration of transgression does not compare to the sin of armed revolution against him.

172-Differing with the disbelieving ruler.

However if the deviation of the ruler falls into the sphere of clear disbelief it is incumbent upon the *Ummah*, individuals and Islamic groups to work towards removing him if he does not take advice or return to Islaam. It has been mentioned in the *Hadeeth* of 'Ebaadah Ibn As-Saamit, that he said, *"The Prophet (S.A.W) called us and we gave him the pledge of allegiance. Amongst its conditions was that we pledged to listen and obey in that which we like and dislike, during hard times and those of ease and to endure the consequences of this upon us. Also that we should not dispute with those in command of this affair except…*

"… if you were to see clear disbelief concerning which you have evidence from Allaah."

Ibn Hajr states in the explanation of this *Hadeeth, "That is to say, the Muslims do not dispute with the one who has control of the State and government except if they see from this ruler plain clear manifest disbelief. Furthermore they have a verse of the Quraan or an authentic Hadeeth, which is not open to interpretation to prove this. In this*

---

[262] *Ibid. 13/5.*
[263] *Al-Minhaaj Sharh Saheeh Muslim* by *Imaam Nawawiy: 12/22.*
[264] *Ibid. 12/224-225.*

circumstance it is not permissible to obey him, on the contrary it is necessary to wage Jihaad against him, if there is sufficient power for this, in order to remove him."[265]

173-Secondly: Differing amongst the individuals of the *Ummah* and its prevention.

Blameworthy differing can occur between the individuals of the *Ummah* and it is obligatory for them to desist from this and prevent its occurrence after the ruling of the *Sharee'ah* has been clarified in the disputed issue. From such blameworthy differing that is obligatory to prevent is that which occurs between the followers of the different *Madthhabs*. Also from such blameworthy differing is the differing between the followers of the *Madthhabs* and those who reject *Taqleed*[266] and the differing between those who study *Fiqh* and the *Soofies*. In what is to follow we shall discuss the nature of these different types of differing and the ways of preventing them.

174-A: The differing of the followers of the different *Madthhabs*.

To follow, make *Taqleed*, of one of the established schools of thought, a *Madthhab*, is permissible for the one who is incapable of making *Ijtihaad*. Taking into consideration that this *Taqleed* is included in the general meaning of His saying, The Most High,

{…so ask those who know the scripture if you know not.}. [An-Nahl: 43].

Their questioning those who possess knowledge is in order to acquire knowledge themselves of the matters they are ignorant of. So the Muslim asks the scholars of the *Sharee'ah* regarding the ruling of a particular issue that concerns him. This seeking of knowledge from the scholars is achieved by approaching them whilst they are alive and personally asking them and also through referring to their verdicts that are to be found in their books regarding the various issues of the *Sharee'ah*.
The *Taqleed* of such people is also justified by the fact that they know who to follow in seeking the rulings of the *Sharee'ah*. Based upon this it is permissible for the ignorant to make *Taqleed* of one of the recognized *Madthhabs*. However it is not permissible for the person who makes *Taqleed*, a *Muqallid*, to believe that the verdicts of the scholar he is following are totally and absolutely correct and that which contradicts this is definitely wrong. Hence it is not permissible for him to derive conclusions from this, which are adverse to the *Sharee'ah*, detrimental to the *Ummah* and cause dissension amongst it. For example, a *Muqallid* is not allowed to permit for himself estranging those who differ with him in his chosen verdicts and to abstain from performing the prayer behind them. Such a scenario could possibly escalate into argumentation and lead to enmity between the followers of the *Madthhabs*, each accusing the other with the worst of accusations and describing one another with the most evil of descriptions, as occurred in the past. Thus there is no doubt that this differing is definitely of the blameworthy type which was not intended by the *Imaams* of the *Madthhabs*, however it is perpetrated by their followers out of ignorance.

---

[265] *Fath ul-Baari Sharh Saheeh al-Bukhaari* by *Ibn Hajr al-'Asqalaany: 13/7-8.*
[266] To follow a *Madthhab* without knowing the evidence of its rulings.

175-Safeguarding from this type of differing.

Clarification of the rulings of the *Sharee'ah* in that which the followers of the *Madthhabs* have disagreed in and explaining to them the reality of the *Madthhabs*, their nature and the stance of a Muslim towards them, can avert this differing. For the *Madthhabs* are merely different perspectives for explaining the texts of the *Sharee'ah*, the *Quraan* and the *Sunnah*, and for deriving legal rulings from them and from the other sources to which they have indicated[267]. All this transpires in the light of specific guidelines and established principles in order to understand and elucidate these texts.
The *Imaams* of these *Madthhabs* were great scholars whose knowledge and *Eemaan* have been attested for. They were leaders in *Fiqh* and were qualified to answer the questions of the masses about the rulings of the *Sharee'ah* during their lifetimes and to have their opinions and verdicts referred to after their deaths. This is in consideration that their judgements are more likely to be correct and lead to an understanding of the laws that Allaah has legislated. However this likelihood of achieving a correct ruling is not restricted to a specific *Madthhab* or a certain *Mujtahid*[268]. Rather this probability is spread amongst the various established *Madthhabs*, even though some of them may be more likely to be correct generally or in a certain issue or in a number of issues of *Fiqh*.
Hence if it is permissible to follow the opinions of the established *Madthhabs* based upon the fact that they are more likely to be correct and lead to an understanding of Allaah's laws and that no specific *Madthhab* has a monopoly of being continuously correct, then it is not permissible for a *Muqallid* of a specific *Madthhab* to claim that his *Madthhab* is absolutely correct. Furthermore it is not permissible for him to affirm that every opinion that is contrary to his *Madthhab* is definitely wrong and that those who follow such opinions deserve to be estranged. This has not been stated or acclaimed by any of the scholars of the *Madthhabs* nor monopolized by them for their own *Ijtihaad*, so how can a mere follower claim this? All of this is of the blameworthy type of differing and safeguarding from it is achieved by explaining to such followers what we have stated and Allaah is the one who guides to the straight way.

176-The dispute between those who believe in *Taqleed* and those who refute its permissibility.

Disagreement can occur between the followers of all the *Madthhabs* on one side and those who refute the permissibility of *Taqleed* on the other. This dispute could possibly intensify to a level of blatant enmity where each side accuses the other of committing innovation in the religion or even leaving it and other such exchange of evil names and allegations.

177-Safeguarding from this type of differing.

---

[267] The author is referring to the other two, agreed upon sources, of the *Sharee'ah*, besides the *Quraan* and the *Sunnah*, which the later two have validated, that is *Ijmaa'*, scholarly consensus and *Qiyaas*, analogical deduction.

[268] A person who has attained the capability of performing *Ijtihaad*.

Safeguarding from this type of dispute is achieved by explaining to both sides what we have previously mentioned concerning the differing between the followers of the *Madthhabs* themselves. We add to this here by saying to those who absolutely refute the permissibility of *Taqleed*; this issue is very simple and extremely clear to such an extent that there should not be any difference between you and those who affirm the permissibility of *Taqleed*. Clarification of this is as follows; a Muslim is required to know the rulings of the *Sharee'ah*, that is to say what Allaah has revealed in the *Quraan* and the *Sunnah*[269] and what these two sources have indicated towards as being a source of the *Sharee'ah*, such as *Ijmaa'*, scholarly consensus. If a Muslim is able to achieve this knowledge by himself due to the fact that he is capable of making *Ijtihaad*, then he should do so and it is forbidden for him to practice *Taqleed*.
It is incumbent upon whosoever is unable to do this to comply with the command of Allaah when he is ignorant of an issue and wants to know it's ruling. The Most High has said,

{…so ask those who know the scripture if you know not.}. [An-Nahl: 43].

Those who have knowledge of the scriptures in relation to the rulings of the *Sharee'ah* are the scholars. They are spearheaded by those scholars whose leadership in *Fiqh* have been attested for, such as the *Imaams* of the well-known *Madthhabs*, which bear the names of their originators. They were requested for legal rulings during their lives and their opinions and verdicts are referred to after their deaths. They are well qualified to answer questions and have their opinions taken just as Seebawayh[270] was well qualified in being considered as a reference in his specialization, the Arabic language. The *Muqallid* follows the opinions of the one he is making *Taqleed* of in consideration that they are more likely to be correct in leading him to an understanding of the rulings of the *Sharee'ah*. There is no blame upon him in ensuing this course. He is similar to the one who wishes to travel to Makkah by land, for he finds himself a guide who is more likely to be acquainted with a safe route through the desert, hence he travels behind him and he follows him in his guidance via milestones upon the way.

178-The ignorant claiming the ability to perform *Ijtihaad*.

It is not permissible for the ignorant person who is not qualified to perform *Ijtihaad* or derive legal rulings from their sources to claim this ability and hence descend upon the texts of the *Sharee'ah*, the Quraan and the Sunnah, explaining them and deriving rulings from them as he wills. It is not permissible for him to legalise or forbid an action due to that which he perceives as benefit or harm nor is it permissible for him to apply *Qiyaas*, analogical deduction, upon something without knowing its principles and guidelines. Such an ignorant person may not blatantly claim to posses the ability of performing *Ijtihaad* however his actions may prove contrary in that he acts as a *Mujtahid* would. For he explains the Book of Allaah and derives rulings from it as he wishes without referring to the statements of the scholars. Or he may find a *Hadeeth* in a particular book and explain it as he desires without returning to the statements of the scholars of the pure *Sunnah* who have expounded its meaning and its relation with other *Hadeeth* which may specify its general meaning. Such scholars would have clarified any derived ruling that this *Hadeeth*

---

[269] The *Sunnah* is also from Allaah via His Prophet (S.A.W).
[270] One of the most famous scholars of the Arabic language and one of the first to compile the rules of Arabic grammar.

may have contained, if it was in the context of a command such as obligation, preferred act or permissibility. They would also have explained any derived ruling if it was in the context of a prohibition, such as illegality or detestability, in addition to other matters which should be known concerning this *Hadeeth* before embarking upon explaining it.

179-It is not permissible to denigrate the *Imaams* of the *Madthhabs*.

The ignorant who claim the ability to perform *Ijtihaad* could descend to such a level that they discredit the *Imaams* of guidance and *Fiqh*, such as the *Imaams* of the established *Madthhabs* named after their originators, like *Imaam* Abu Haneefah, *Imaam* Shaafi'ee and others. Such ignorant people could even accuse these *Imaams* of dividing the religion and hence rule that it is not permissible to follow their opinions at all in addition to permitting their denigration and belittlement amongst the Muslims. This is the greatest evidence of their ignorance, transgression, following of desires and their contravention of the *Quraan* and the *Sunnah*, for Allaah, The Most High, has raised the station of the people of knowledge. He has stated,

{…Allaah will exalt in degrees those of you who believe and those of you who have been granted knowledge…}. [Al-Mujaadilah: 11].

There is no dispute as to the fact that Abu Haneefah, Maalik Ibn Anas, Shaafi'ee and Ahmad Ibn Hanbal and others from the *Imaams* of the regarded *Madthhabs*[271] are from the people of knowledge, hence the meaning of this verse encompasses them. That is to say, they have high stations in the reckoning of Allaah, The Most High, because the knowledge intended in this verse is the knowledge of the *Sharee'ah*.
At this point it would be beneficial to mention what the scholar Aaloosi, may Allaah have mercy upon him, states in his *Tafseer* of this verse,

{… and those of you who have been granted knowledge…}.

"That is to say, knowledge of the Sharee'ah,

{…degrees…}

i.e. grand splendid levels as the context suggests. The mention of those who have been granted knowledge after those who believe is in exaltation of them as if they are a separate category. The Prophet (S.A.W) has said,

"Three shall intercede on the Day of Judgement; the Prophets, then the scholars and then the martyrs."

Hence the scholars are exalted at a level between the Prophets and the martyrs according to the witness of the truthful one who is believed (S.A.W). There is much to indicate the excellence of knowledge and the scholars, more than that can be encompassed. The most hopeful Hadeeth that I have concerning their excellence is that which Imaam Abu

---

[271] The author is referring to other *Imaams* such as Abu Thawr and Laythe and others whose *Madthhabs* did not spread widely due to many different factors however they were great scholars who had reached the level of *Ijtihaad*.

Haneefah has related in his Musnad[272] *upon the authority of Ibn Mas'ood, that the Messenger of Allaah (S.A.W) said,*

"Allaah will gather the scholars on the Day of Judgement and He will say; I did not place my wisdom in your hearts except that I wanted good for you, proceed to paradise for I have forgiven you for that which may have stemmed from you."

The verse[273] *is manifest in its indication towards the excellence of the scholars, Ibn al-Mundthir narrates upon the authority of Ibn Mas'ood that he said, "Allaah has not favoured the scholars with anything as with what He has favoured them with in this verse…Allaah has preferred those who have believed and been given knowledge in levels over those who have believed and not been given knowledge."*[274]
Thus Allaah, The Most High, has stated that He has raised the levels of the scholars, then along come these ignorant people who want to denigrate their level with hideous words against them. There is no doubt that he who Allaah has elevated no ignorant or desire driven people can abase them. Bukhaari narrates the *Hadeeth* of the Prophet (S.A.W),

"Whoever Allaah wants good for, He gives him knowledge of the religion."

This is a clear witness that Allaah, The Most High, wanted good for the *Imaams* of *Fiqh*, such as Abu Haneefah and those like him because they are definitely the people of *Fiqh*, hence they are of the people who Allaah wanted good for as indicated by this noble *Hadeeth*. Thus, building upon this, the good that Allaah wanted for them will not vanish merely because of what the ignorant say and spread of despicable speech about them.
It should also be said to those who refute the permissibility of *Taqleed*, those who permit themselves to denigrate the *Imaams* of the *Madthhabs*, those who forbid the masses from taking their opinions, referring or gathering upon them, that quotation from the *Imaams* is normal and acceptable. Every scholar is referred to in his field, there should be no argument concerning this. Do they not see that we quote the opinions of Seebawayh and Kasaaiy[275] and others in issues concerning the Arabic language? Referring to their opinions is acceptable, even if they seem to be opposing, because they are from scholars of the Arabic language. Hence why do we leave this accepted and acknowledged method when referring to the opinions of the *Imaams* of *Fiqh* and refuse to take them? This does not mean that their opinions should always be taken and that it is not permissible to leave them, rather they are worthy of citation and implementation and are not to be left except in order to follow another opinion supported by stronger evidence.

180-We respect the scholars, however we do not believe that they are free of mistakes.

It is obligatory upon a Muslim to honour, respect and acknowledge the level of the scholars. He should also pray and seek forgiveness for them. We benefit from their knowledge and take their opinions, however we should not believe that they are free of mistakes. Every person has his opinions followed or rejected except those of the

---

272 The Imaam's collection of Hadeeth arranged in order of the narrators.
273 i.e. The previous verse that he mentioned from Soorah Al-Mujaadilah verse: 11.
274 *Tafseer al-Aaloosi: 28/29.*
275 Seebawayh and Kasaaiy, Two great scholars of the Arabic language.

Messenger of Allaah (S.A.W). Hence it is obligatory upon a Muslim to leave the saying of any scholar for that of another if it is wrong in the light of evidence. Likewise if evidence proves that another opinion is stronger it is obligatory to take the strongest opinion and leave the weaker one.

181-An obligatory act is not to be left in order to perform a *Sunnah*.

It could be that the opinion of those who refute the permissibility of *Taqleed* in a particular issue is the opinion supported by the *Sunnah* and that the opinion of those who oppose them, those who affirm *Taqleed*, is wrong or weaker. Examples of this are, raising the hands in prayer before *Rukoo'* and after rising from it, placing the hands on the chest or below it and other such examples. Those who affirm *Taqleed*, do not follow the opinion of those who negate it and hence the disagreement between the two sides can intensify to a level of dissension despite the fact that the issues at hand need not be escalated to such a degree for such matters are from the preferred actions, or *Sunnah* of the prayer. Such actions are not from the pillars of the prayer nor are they obligatory, furthermore the prayer is correct without them, even though it is better to perform them. Hence it is not permissible to take such issues as a basis for formulating affinity and alliance and the lack of them for instituting estrangement and animosity. This is because alliance and unity are obligatory and blameworthy differing is forbidden, thus it is not permissible to leave something, which is obligatory, and perpetrate the forbidden in order to achieve a *Sunnah* or something preferred in the religion. The situation calls for gentle words and advise to the fact that the *Sunnah* has related these preferred acts such as raising the hands during the prayer, before the *Rukoo'* and after it, as the scholars of *Hadeeth* and *Fiqh* have affirmed. It should be clarified that the *Imaams* that did not mention this preferred act despite the fact that it is established in the *Sunnah* did so because this particular *Sunnah* did not reach them or it did but they deemed it to be unauthentic, hence they are excused in not implementing it. However others, who this *Sunnah* has reached and its authenticity has been clarified to them, are not excused in this similar manner. Thus with such words the door of dispute and dissension can be sealed. If the *Muqallid* is not satisfied with such reasoning then it is not permissible to alienate and instigate blameworthy disagreement with him. This is due to what I have stated; Unity and accord are obligatory and dissension and division are forbidden. Hence it is not permissible to leave the obligatory and commit the forbidden due to disputation about a *Sunnah*.

182-The dispute between those who concentrate upon the study of *Fiqh* and the *Soofies*[276].

Of the various types of blameworthy dispute is that which can occur between those who concentrate upon the study of *Fiqh* and the *Soofies*. The first of these two groups could dismiss all of what the second group affirms of states of the heart and its purification. In turn the *Soofies* could renounce those who concentrate upon *Fiqh* for their clinging to the apparent actions and their neglect of the inner self, its states and rulings. Their extremists

[276] It should be noted at this point that the author does not sanction the extreme beliefs and actions of many Soofies, as will become apparent in the next section. However, he uses the word Soofy, as the early scholars did, to denote those who are highly devoted to worship. It was latter that many deviant beliefs and even Kufr, crept into so called Soofism.

could even give no weight to the path of *Fiqh*. This dispute between the two sides in such a manner can lead to division, estrangement and even enmity. All of this is forbidden in the religion of Allaah, rather it is necessary not to cause such conflicts and resolve them if they do occur.

183-Avoiding such dispute.

It should be made clear to both sides that this total rejection of the other sides approach is from the blameworthy mannerisms of the Jews and the Christians and it is obligatory to avoid adopting such ways. Allaah, The Most High, says reprimanding this trait,

{The Jews said that the Christians follow nothing and the Christians said that the Jews follow nothing, though they both recite the scripture. Likewise, those who know not said similar unto their word. Allaah will judge between them on the Day of resurrection about that wherein they have been differing.}. [Al-Baqarah: 113].

It should be said to them; the fact that you are from those who study *Fiqh* or from the *Soofies* does not make you impervious to criticism or render you free of mistakes. Rather it is upon you all to surrender to the rulings of the *Sharee'ah*, your sayings and activities should all be in line with its rule. Those activities that are permissible would be correct and those that are not permissible would be wrong and forbidden. That is to say, all their sayings and activities fall under the rulings of either obligation, *Sunnah*, permissibility or prohibition whether they are pleased with this or not.
It should be said to them as well; the rulings of the *Sharee'ah* that concern apparent actions are binding upon everybody without exception and the *Soofies* are required to adhere to them. Likewise the rulings of the *Sharee'ah* that concern the inner self, such as the states of the heart and its purification are binding upon everybody and those who study *Fiqh* are not exempted, for they too are required to comply to them like others. Hence with such words the dispute between those who concentrate upon the study of *Fiqh* and the *Soofies* can be quelled or its evil lessened with the permission of Allaah.

184-Thirdly: The disputes between the various Islamic groups.

Established in the Islamic lands are various Islamic groups that invite towards Islaam and rise to the obligation of enjoining the good and forbidding evil. They are to be commended for their work and, Allaah permitting, they are encompassed under the wider meaning of *Jihaad* in His cause. Sometimes, disputes may arise between these groups, so what is the way to avoid this?

185-Unifying these groups.

The best way to prevent dissension from occurring amongst these groups is to unify them into one group, as there is no need for this amount for the goal is one, which is to serve Islaam by spreading its teachings and abolishing that which contradicts it. This solution we see as the means of eradicating dispute, is loved, encouraged and called for by Islaam, however it is not present in our current situation and it may not be facilitated in the near future.

186-The sphere of work is vast for those who want to work sincerely.

If the unification of these Islamic groups is not realized it is essential to make them understand that the sphere of work for Islaam is extremely vast for those who want to work sincerely and is not confined. An indication of sincerity in working for Islaam is the delight of such people when they see others serving it. However if they are aggrieved by the work of others and resent that such people should emerge from another group, then this is an indication of an impure intention. It is compulsory that these Islamic groups remain upon good relations with each other and avoid all types of discord. Their numerous numbers can be considered as different groups of worshippers praying in the various Mosques or as the numerous circles of knowledge and those in the remembrance of Allaah. Likewise, there is no harm in them competing with each other in performing many good deeds.

187-Fourthly: Dispute between the members of an Islamic group.

Working collectively is not easy for it is harder than individual effort however its effects are deeper, its benefits more valuable and there is more blessings in it. The difficulty arises from the fact that group effort requires activities to be organized, accurate, calculated and correct, for it is very similar to the movement of an army. Group work requires guidelines and orientation of the activities of its members towards the direction that the group sees fit. Furthermore it requires that these activities are not split into different directions opposing the original guidelines. This is because the group is responsible for the actions of its members and it bears any arising results.

188-The harm of dispute upon the Islamic group.

Due to what we have mentioned of the difficulties involved in group work, its need for accuracy, guidelines and good management, dispute within the group has detrimental effects. It hinders the group's activities and it is forced to spend much of its energy in subduing these problems and evading their evil. This preoccupies the group from fulfilling its original goal, which is to serve Islaam and to face those who oppose it. If such disagreement is not resolved quickly and its roots severed then this situation can lead to dangerous consequences such as the breaking away of members or their expulsion from the group. These breakaway or expelled members could then form a second group that would have from amongst its goals to conspire against the mother group. Hence it is the enemies of Islaam who benefit from the enmity and accusations that fly between the two to divert the masses from accepting the *Da'wah*.

189-The method of avoiding such dispute.

Many things can be done in order to prevent such blameworthy differing from occurring within the Islamic group, such as instating an *Ameer* who is to be obeyed in everything except in the disobedience of Allaah. He should consult the group in those matters of

Da'wah that concern them by means of consulting the *Shoora* council. It can be hoped that with the presence of an obeyed *Ameer* and his adhering to the principle of consultation that dispute will occur rarely or not at all and if it does then its harm can be greatly reduced. We shall now deal with the importance of having such an *Ameer* who consults the group and is obeyed.

190-The *Ameer* is a requirement of the Islamic group and he can prevent dispute.

Islaam requires that an *Ameer* should be instated for the smallest of groups and in the least of permissible matters, hence it is of greater importance that the Islamic group should appoint one. Abu Daawood narrates upon the authority Abu Sa'eed al-Khudry that the Prophet (S.A.W) said,

"If three depart upon a journey, let them select one of them as the Ameer."

Imaam Khattaaby states, *"The Prophet (S.A.W) ordered this so that their affairs can be in unison, that their opinions may not differ and that dissension may not occur between them."*[277]
In another *Hadeeth* narrated by Abu Daawood, related by Naafe' from Abu Salmah upon the authority of Abu Hurayrah, that the Prophet (S.A.W) said,

"If three are upon a journey, then let them select one of them as the Ameer."

Naafe' said, *"We said to Abu Salmah; you are our Ameer."* It is mentioned in the explanation of this Hadeeth, *"If there is a group, the least of which is three, then they should instate one of them as the Ameer above them."*[278]

191-The group should select its *Ameer*.

This *Hadeeth* indicates towards the legality of instating an *Ameer* for the group, rather the obligation of this for the noble *Hadeeth* states,

"…let them select one of them as the Ameer."

This is in the context of a command and a command denotes obligation. This is concerning the smallest of groups and in the smallest of goals, so what is the case regarding to the Islamic group, which rises to serve Islaam and calls to it and its activities require regulation, structure and organization?
The *Hadeeth* indicates that it is the group itself that selects its *Ameer*, that is to say its active members. Likewise, those who wish to establish an organization, which would serve Islaam, they are the ones who should select the *Ameer*, whether this selection process is executed by all the members of the organization or an elite group of its members called the *Shoora* council. This elite assembly would be considered to be acting on behalf of the

---

[277] *'Awn al-Ma'bood Sharh Sunan Aby Daawood; 7/267.*
[278] *Ibid: 7/267.*

group in the selection process of an *Ameer* and he in turn would consult them in matters of *Da'wah*.

192-It is obligatory upon the group to obey the one selected as the *Ameer*.

When the *Ameer* has been selected it is obligatory upon the members of the group to obey him and his disobedience cannot be justified by any reason as long as his selection was legal, fair and devoid of any fraudulence. His status as *Ameer* is sound as long as he fulfils the minimum requirements because his selection in this situation is from the matters of acceptable *Ijtihaad*. Rising against this selected *Ameer* is considered to be transgression against him and against the group he represents. It is an indication that there is in those who have risen against him a trait of the people of the book, that is to say they use to deny the message of those Prophets that they did not like. There is no doubt that to resemble the people of the book, in their blameworthy characteristics, is something blame worthy in itself. The Most High says, condemning this trait,

{…is it that whenever there came to you a messenger with what you yourselves desired not, you grew arrogant? Some you disbelieved in and some you killed.}. [Al-Baqarah: 87].

Let it be known that the worst that an Islamic group, which calls to Allaah should be tested with, is that dissension should occur within it, dividing it and hence making it easy for its enemies to take the opportunity to harm it. Examples of this occurring are numerous and the wise one is he who takes heed from others, furthermore, the believer is not bitten from the same whole twice.

193-The *Ameer* is instated in order that he be obeyed and for him to prevent disagreement.

Of the purposes behind instating an *Ameer* over a group is that he may prevent the occurrence of dispute as indicated by the statement of *Imaam* Khattaaby in his explanation of the *Hadeeth* narrated by Abu Daawood,

"If three depart upon a journey, let them select one of them as the Ameer."

Imaam Khattaaby states, *"The Prophet (S.A.W) ordered this so that their affairs can be in unison, that their opinions may not differ and that dissension may not occur between them."*[279]

194-Obedience of the *Ameer* is obedience of Allaah and His Messenger.

The *Ameer* is selected in order that the group may obey him. Hence there is no point in his selection if he is not going to be obeyed because obedience of the group to its *Ameer* is in

---

279 *'Awn al-Ma'bood Sharh Sunan Aby Daawood; 7/267.*

effect obedience of Allaah and His Messenger. *Imaam* Bukhaari has narrated in his *Saheeh* upon the authority of Abu Hurayrah (R.A), that the Prophet (S.A.W) said,

"Whosoever obeys me has obeyed Allaah and whosoever disobeys me has disobeyed Allaah. Whosoever obeys my Ameer has obeyed me and whosoever disobeys my Ameer has disobeyed me."[280]

Ibn Hajr al-Asqalaany states in his explanation of this *Hadeeth, "In the narration of Humaam, as related by Muslim,*

"…and he who has obeyed the Ameer has obeyed me…"

The two different narrations of this Hadeeth can be returned to one meaning, for every Ameer that orders truth and is just, is effectively an Ameer of the Sharee'ah because he has undertaken its rule, this interpretation is assisted by the response in both narrations, that is his saying (S.A.W),

"…has obeyed me…"

That is to say, conformed to his command. It is also mentioned in the narration of Humaam,

"…and he who obeys the Ameer has obeyed me…"

In the present and future tense, and likewise,

"…he who disobeys the Ameer has disobeyed me."

This narration denotes a wider scope, encompassing and addressing those to come."[281]
The summary of this explanation is that whoever is instated as *Ameer* over a group, in accordance to the *Sharee'ah*, he is effectively considered as instated by the *Sharee'ah* itself and it is obligatory to obey him. He who obeys him has obeyed the Messenger of Allaah (S.A.W), who has commanded that such an *Ameer* be obeyed. Thus he who obeys the Messenger of Allaah (S.A.W) has obeyed Allaah, The Most High, and he who disobeys the *Ameer* has disobeyed Allaah and His Messenger.
Imaam Muslim narrates in his *Saheeh* upon the authority of Abu Hurayrah (R.A), that the Messenger of Allaah (S.A.W) said,

"Whosoever obeys me has obeyed Allaah and whosoever disobeys me has disobeyed Allaah. Whosoever obeys the Ameer has obeyed me and whosoever disobeys the Ameer has disobeyed me."

Imaam Nawawiy states in his explanation of this *Hadeeth, "…that is because Allaah, The Most High, has ordered the obedience of His Messenger (S.A.W) and he in turn (S.A.W) has ordered the obedience of the Ameer, hence this obedience is correlated."*[282]

---

[280] *Fath ul-Baari Sharh Saheeh al-Bukhaari* by *Ibn Hajr al-'Asqalaany: 7/111.*
[281] *Ibid: 7/112.*
[282] *Al-Minhaaj Sharh Saheeh Muslim* by *Imaam Nawawiy: 12/223-224.*

195-The *Ameer* is not to be obeyed in disobedience to Allaah.

The obedience of the *Ameer*, which is obligatory and which prevents disputes from occurring, is not in the disobedience of Allaah, The Most High, for if he orders the disobedience of Allaah, it is not permissible to obey him. The following *Hadeeth* narrated by Bukhaari and Muslim indicates this,

"It is upon a person to listen and obey in that which he likes and in that which he dislikes except if he is ordered with disobedience, for if he is ordered with disobedience then there should be no listening and no obedience."[283]

Imaam Nawawiy states in his explanation of this *Hadeeth*, *"it is obligatory to obey those in power in difficult matters, those disliked and likewise, as long as it is not disobedience of Allaah. If they command disobedience of Allaah no heed should be taken nor conformity."*[284]
Bukhaari and Muslim narrate upon the authority of Ali (R.A) and the wording is that of Bukhaari's,

"The Prophet (S.A.W) raised a contingent and instated a man from the Ansaar over it as the Ameer and he ordered them to obey him. The man became angry with them and said; Did the Prophet (S.A.W) not command you to obey me? They replied; Yes. He said; I have decided that you should collect firewood, light a fire and then enter it. So they gathered the firewood and lit a fire. Whilst they were pondering over entering it they stood up looking at each other. Some of them then said; Verily we have followed the Prophet (S.A.W) in escapement from the fire, should we now enter it? Whilst they were in this situation the fire dwindled and the Ameer's anger subsided. Afterwards they mentioned this to the Prophet (S.A.W) and he said,

"If you had entered it you would never have come out from it. Verily, obedience is in that which is correct."[285]

196-The definition of disobedience in which the *Ameer* should not be obeyed.

The disobedience in which the *Ameer* should not be obeyed in if he were to order it is that in which there is clear legal evidence forbidding it. Evidence that is not open for different interpretations nor *Ijtihaad* in its meaning, such as the *Ameer* who ordered his companions in the contingent to enter the fire. This is because to cast oneself into fire is actually suicide and this is absolutely forbidden. However, it is obligatory to obey him in matters based upon *Ijtihaad*, for there is no problem in the *Ameer* choosing a particular opinion in which *Ijtihaad* is permissible.

197-The *Ameer* holding to the principle of *Shoora* is a means of preventing dispute.

---

[283] *Saheeh al-Bukhaari: 7/121-122* and *Saheeh Muslim: 12/222.*
[284] *Saheeh al-Bukhaari: 7/121-122* and *Saheeh Muslim: 12/224.*
[285] *Saheeh al-Bukhaari: 7/122 and Saheeh Muslim: 2/224.*

From the means of preventing dissension in the group is for the *Ameer* to implement consultation of its members. This is an obligation upon him because *Shoora* is from the principles of Islaam and of the qualities of the believers. Allaah, The Most High, has addressed His Messenger (S.A.W) saying,

{And those who answer the call of their Lord and establish the prayer and conduct their affairs by mutual consultation …}. [Ash-Shoora: 38].

The Most High, has also said,

{…and consult them in the affairs..}. [Aale-'Imraan: 159].

The Prophet (S.A.W), the one aided by revelation, is primarily addressed with this command so that the Muslims may know that *Shoora* is obligatory upon them and that it is incumbent upon those in power to practice it. Furthermore, if they fail to do this they deserve to be removed from power, *Imaam* Qurtobi cites, *"Ibn 'Atiyyah states; …and Shoora is from the fundamentals of the Sharee'ah and it is from its firm rulings, whosoever does not consult the people of knowledge and religion his removal is obligatory."*[286] Hence it is essential that the *Ameer* seek advice from the members of the group by consulting the group's *Shoora* council. He should consult them in matters concerning *Da'wah* and the group itself before he formulates an opinion with which he will command them.

198-Is the outcome of *Shoora*, consultation, obligatory upon the *Ameer* or is he at free choice?

If it is obligatory upon the *Ameer* to consult the *Shoora* council of the Islamic group, is it also compulsory for him to take the agreed or majority opinion of the members of this council? Hence in this situation it would be obligatory for the *Ameer* to implement the outcome of such consultation. Or is he free to take the opinion of the council or reject it for his own opinion even though the council might have been in agreement upon a particular issue? Hence in this situation the outcome of the *Shoora* would be said to be as a mere token. The answer to this lies in the constitution of the group, whether it states that the outcome of the *Shoora* council is obligatory upon the *Ameer* or otherwise, in which case the role of the *Ameer* would be to execute such outcomes only. It is not from our study here to investigate which of these two systems is the most effective, however we maintain that this issue is based upon *Ijtihaad* and depends upon the circumstances of the group. Consideration should be given to the place, time and other various factors concerning the group members, such as their number, strength and piety in their religion and their level of knowledge. Consideration should also be paid to those selected for the role of *Ameer*, their piety, knowledge, expertise and other such matters, which this is not the relevant place for their lengthy discussion.

199-The result of taking these precautions, which prevent dispute.

[286] *Tafseer al-Qurtobi: 4/249.*

The result of implementing these precautions which prevent dispute, i.e. selection of an *Ameer*, his implementation of the principle of *Shoora* and the other matters which we have clarified is that this should, by the will of Allaah, render the group far from blameworthy disagreement, which can divide it. If dissension should occur it can be remedied and the portholes can be closed in the face of those who have evil intentions, for their custom is to justify their insurrection with following that which is more advantageous for the *Da'wah*. Advancement of the *Da'wah* does not lie in rising against the organization of the group. Rather this lies in adhering to its system and giving to the *Ameer* that which the *Sharee'ah* has obligated, obedience in that which is correct, after he has taken council.

Chapter seven

The *Sunnah* of Allaah concerning those who are equal and those who are different.

[The law of equality and opposites]

200-What is intended by the phrases; those who are equal and those who are different.

In this investigation we intend by the phrase; the equal, those who are equivalent or similar in description upon which rulings depend or that necessitate certain consequences, in accordance to the general *Sunan* of Allaah.
Likewise we intend by the phrase; the different, those who are different in description upon which rulings depend or that necessitate certain consequences in accordance to the general *Sunan* of Allaah.
The meaning we intend by the phrases; the equal and the different, apply to individuals, groups and nations. They also apply to actions and to everything that a ruling is built upon or necessitates a specific result such as recompense in this world or the next.

201-Equality and difference concerning consequences and rulings.

The general *Sunnah* concerning those who are equal and those who are different in consequences and rulings in this world and the next is that this equality or difference is due to their diversity in description to which these rulings and consequences correlate or necessitate.

202-The saying of Ibn Taymiyyah concerning those who are equal and those who are different.

Sheikh ul-Islaam Ibn Taymiyyah, may Allaah have mercy upon him, states, *"…and as He, Glory be unto Him, The Most High, distinguishes between different matters, He also gathers and equates matters that are similar and passes a similar verdict, concerning the created and the non-tangible. For He does not differentiate between two similar matters nor does He equate between two dissimilar matters, rather if they are opposites He does not regard them as similar. Furthermore, He has clarified in more than one place that this Sunnah does not change nor does it vary. A Sunnah is a pattern that incorporates its performance a second time as was performed the first time and this is why Allaah, The Most High, has ordered that it be taken into consideration, He has said,*

{Indeed in their accounts there is a lesson for men of understanding…}.
[Yoosuf: 111].

To take something into consideration requires that it be compared with that similar to it so that it may be known that the ruling is the same. For He, The Most High, has said,

{…then take admonition, O you who perceive.}. [Al-Hashr: 2].

Furthermore, His saying,

{Indeed in their accounts there is a lesson for men of understanding…}. [Yoosuf: 111].

This indicates that whosoever perpetrates deeds similar to theirs he shall be recompensed as they were so that the listener may take heed from performing the deeds of the disbelievers and that he may be encouraged to perform the deeds of the believers, the followers of the Prophets. The Most High has said,

{Many similar *Sunnah* befell those before you, so travel through the Earth and see what was the end of those who disbelieved.}. [Aale-'Imraan: 137].

Hence, Allaah, The Most High, has announced that His Sunnah does not change nor does it vary. His Sunnah is His convention by which He equates between something and its past similitude, this necessitates that He, Glory be to Him, rules in similar matters with similar rulings, for this reason He has said,

{Are your disbelievers better than these…}. [Al-Qamar: 43].

The Most High, has also said,

{Assemble those who did wrong together with their counterparts…}. [As-Saaffaat: 22].

That is to say their replicates and clones. Furthermore, The Most High, has said,

{And when the souls are joined.}. [At-Takweer: 7].

That is to say, joined with those similar. Plus, He has said,

{And the foremost to embrace Islaam of the Muhaajiroon and the Ansaar and also those who followed them exactly. Allaah is well pleased with them, as they are well pleased with Him. He has prepared for them gardens under which rivers flow to dwell in forever. That is the supreme success.}. [At-Tawbah: 100].

Hence, The Most High, has considered those who follow them exactly, as partners in that which He has mentioned of attaining His pleasure and paradise."[287]

203-Evidence sustaining the law of equality and opposites;

[287] *Majmu' al-Fataawa* by *Sheikh ul-Islaam Ibn Taymiyyah: 13/19* and that which follows.

The first proof: Contemplation over the conditions of the disbelievers.

The Most High has said,

{Many similar *Sunnah* befell those before you, so travel through the Earth and see what was the end of those who disbelieved. This is a plain statement for mankind, guidance and an exhortation for those who are God fearing.}. [Aale-'Imraan: 137-138].

That is to say, consider those who proceeded you, who were of the pious and those who disbelieved, if you follow the path of those who were pious, your end will be like theirs, likewise if you follow the path of the disbelievers, your end will be like theirs, that is to say, you will be destroyed just like they were destroyed. This is an announcement by Allaah, The Most High, to all of mankind in order that they might be guided by it and come to know His *Sunan*. From His *Sunan* is that mankind should commence in life upon convention, this will lead some of them to good and happiness whilst it will lead others to destruction and wretchedness. For the follower of these *Sunan*, it is inevitable that he will be lead to their outcome. It is those who fear Allaah that benefit from this announcement, for they are guided by it and receive admonition from the conditions of the past nations, which have been narrated to them by Allaah. They take heed from that which befell them due to their denial of their Prophets and their rejection of Allaah's guidance, The Most High.[288]

204-The second proof: Taking heed from the destruction of the stronger disbelievers.

The Most High has said,

{Have they not seen how many a generation before them We have destroyed whom We had established in the Earth such as We have not established you? And We poured out on them rain from the sky in abundance and made the rivers flow under them. Yet We destroyed them for their sins and We created after them other generations.}. [Al-An'aam: 6].

The meaning of generation here is a nation of people. It is also said to be the people of a generation. A generation according to this meaning is a period of time. It is said, by the scholars of *Hadeeth* to be one hundred years. The overall meaning is; Do they not take heed from the destruction of the previous generations, whom Allaah, The Most High, had established in the Earth? He had given them power and abundant luxuries, the likes of which He has not bestowed upon those primarily addressed, the disbelievers of Quraysh. These bestowals of luxuries, power and authority did not save them from punishment when they deserved it, for their denial of the Messengers of Allaah, The Most High. Allaah raised another generation after them in order to test them but they perpetrated the deeds of those who proceeded them so they too were destroyed, so take heed! O listeners -that is to

---

[288] *Tafseer Ibn Katheer: 1/408, Tafseer az-Zamakhshari: 1/408, Tafseer al-Qurtobi: 4/216, Tafseer ar-Raazi: 9/11-13, Tafseer al-Aaloosi: 4/65-66* and *Tafseer al-Manaar: 4/139-140.*

say, those disbelievers amongst Quraysh- that a similar punishment should afflict you, for you are not dearer to Allaah, The Most High, than them.[289]

205-The third proof: The good and the bad are not equal.

The Most High has said,

{Say; Not equal are the bad and the good even though the abundance of the bad may please you, so fear Allaah O ye of understanding in order that you may be successful.}. [Al-Maaidah: 100].

This noble verse is a general ruling negating equality, in the reckoning of Allaah, between two categories, the good and the bad. Whether this is in relation to actions, wealth, the lawful or the forbidden. Likewise the good and the bad amongst the people are not equal such as the transgressor, the just, the corrupter, the amender, the righteous, the wicked, the believer and the disbeliever. All of these people we have mentioned, of the good and of the bad, have a ruling that is appropriate for them, for equality is negated between the two categories, the good and the bad.

{…even though the abundance of the bad may please you…}.

That is to say, even if you marvel, O listener, at the numerous bad people due to their power and abundance of ill-gotten wealth, like interest gains and bribe money, such gains and the lawful are not equal in their own hearts and certainly not in the reckoning of Allaah. If, supposedly, you are deluded and deceived by the abundance of such evil, it is the nature of something that should be considered, whether it was good or bad. So fear Allaah, O those of sound mind and do not be deceived by the abundance of ill-gotten wealth or by the multitude of the people of falsehood, corruption and wickedness. It is only the fear of Allaah that will cause you to be amongst the prosperous of this world and the next.[290]

206-Those who share the same causes of punishment are all punished.

The causes of punishment if found within a people, group or individual, such as denial of the Prophets, disobedience of the *Sharee'ah* of Allaah, injustice towards His slaves, ingratitude towards His blessings and other such behaviour, necessitate His punishment in this world and the next. Such people are punished in this world through destruction, humiliation, hard life, lack of security and other such hardships. This is the *Sunnah* of Allaah concerning those who have passed and it is unfolding upon those present and it will come to pass upon those to come. Examples of this are many, we shall recall some of what Allaah has related in order for us to take heed and admonition.

---

[289] *Tafseer Ibn Katheer: 2/124, Tafseer al-Qurtobi: 6/131, Tafseer al-Manaar:7/306* and *Fee Dthilaal al-Quraan: 7/129.*

[290] *Tafseer al-Qurtobi: 6/327, Tafseer al-Aaloosi: 7/37, Tafseer al-Manaar: 7/122* and *124.*

207-Firstly: Allaah is severe in punishment to whosoever changes His blessings.

The Most High has said,

{Ask the Children of Israaeel how many clear signs We gave them, and whoever changes Allaah's favour after it has come to him then surely Allaah is severe in punishment.}. [Al-Baqarah: 211].

Imaam Qurtobi states, *"The saying of The Most High,*

{…and whoever changes Allaah's favour after it has come to him then surely Allaah is severe in punishment.}.

This is a general statement encompassing everybody, hence it applies to every person who exchanges the favour of Allaah."[291] That is to say, every person who changes the blessing of Allaah shall be afflicted with the punishment he deserves. Allaah did not say that He will punish them, rather He said,

{…then surely Allaah is severe in punishment.}.

This is so that we may perceive that this is from His general *Sunnah*, which applies to those who exchange His blessing in this time and in the future, just as it applied to those in the past.

208-What is intended by Allaah's favour and its exchange.

What is intended by the favour of Allaah and its exchange, which necessitates His punishment, is the exchange of the blessing of Islaam, *Eemaan* and that which He has revealed of clear proofs that confirm His true religion, Islaam. To exchange this blessing is to deny it, or fail to implement its guidance and what it necessitates of obedience to Allaah by conforming to His *Sharee'ah*, which He revealed to His Messenger, Muhammad (S.A.W). Man does not exchange this blessing except that he is afflicted with severe punishment in this life before the punishment of the hereafter. The Muslims exchange of Allaah's blessing upon themselves by perpetrating the opposite of thanking Him, and the opposite of implementing His *Sharee'ah*, has caused what has befallen them of adversities and deplorable living standards.[292]

209-Secondly: Allaah punishes whosoever contravenes part of His *Sharee'ah*.

Allaah, The Most High, says, addressing the Jews,

---

[291] *Tafseer al-Qurtobi: 3/28.*

[292] *Tafseer az-Zamakhshari: 1/354, Tafseer ar-Raazi: 7/3, Tafseer al-Manaar: 2/68* and *Fee Dthilaal al-Quraan: 2/144.*

{After this, it is yourselves who kill one another and drive out a party from their homes, assisting against them, in sin and transgression. And if they come to you as captives, you ransom them, although their expulsion was forbidden to you. Then do you believe in part of the scripture and reject the rest? Then what is the recompense of those who do so amongst you, except disgrace in this world and on the Day of Resurrection they shall be consigned to the most grievous torment. And Allaah is not unaware of what you do.}. [Al-Baqarah: 85].

The meaning of which is that Allaah took a covenant from the Jews that they would not kill one another nor would they expel one another from their homes nor would they assist in any of this. Furthermore that they should pay the ransom of those of them who fell into captivity, however they abandoned all of this except the paying of the ransom money. Hence Allaah, The Most High, rebuked them a rebuking that is read as revelation,

{…Then do you believe in part of the scripture and reject the rest…}.

That is to say, do you implement the paying of ransom money and neglect the prohibition of killing and expulsion, both of which were also revealed in the *Tawrah*?

{…Then what is the recompense of those who do so amongst you, except disgrace in this world…}.

Allaah, The Most High, promised them, as He had promised those previously and those after them that they would be punished for their breaking the covenant of the religion, their disobedience and their total lack of *Eemaan*. This punishment would be the disgrace that would cascade upon them in this world and the torment in the next. The episodes of history have testified that there is not a nation that forsakes the command of its Lord and transgresses upon the limits of its *Sharee'ah* except that it is divided and humiliation descends upon it. This is some of the disgrace in this world, for this is the *Sunnah* of Allaah that must be taken into heed and the Muslims should not be unmindful of this.[293]
Imaam Qurtobi, may Allaah have mercy upon him, states after mentioning the Jews breaking of Allaah's covenant, *"By Allaah, we have turned away from everything, for we have conspired against each other, not just in conjunction with Muslims but even with disbelievers, to such an extent that we have left our brothers disgraced and humiliated, underneath the authority of the Mushrikeen. Laa hawla wa laa quwwatah illa billaah."*[294]
What *Imaam* Qurtobi has mentioned is part of what the Muslims did during, and after his time and this is what is also happening in our time. Hence, what Allaah had warned the Jews about has descended upon us because it is from the *Sunnah* of Allaah to equate between those who share the same causes of punishment.

210-Thirdly: Punishment for attempting to fraud the *Sharee'ah* of Allaah.

---

293 *Tafseer al-Manaar:1/372-374.*
294 *Tafseer al-Qurtobi: 2/22.*

Punishment for attempting to fraud the *Sharee'ah* of Allaah is for thwarting and forsaking it. This punishment afflicts every person who attempts to deceive the *Sharee'ah* of Allaah, The Most High says,

{And indeed you knew those amongst you who transgressed in the matter of the Sabbath. We said to them: Be as monkeys! Despised and rejected. So we made this as an exemplary punishment to them and to those succeeding, and as a lesson for those who fear Allaah.}.
[Al-Baqarah: 65-66].

This noble verse relates the transgression of the Jews in their swindling of fishing on the day of the Sabbath from which they were forbidden from doing. They thought that their trickery would render them safe from the punishment of Allaah. Consequently Allaah, The Most High, punished them with a torment that He made as an exemplary punishment for others. An exemplary punishment is executed upon a person, including harm and disgrace in order that others may take heed.

{…and as a lesson for those who fear Allaah.}.

That is to say, Allaah made the punishment that descended upon these people, due to their trickery and committing the forbidden, as a lesson, hence those who fear Him should be mindful as not to perpetrate such actions so that they may not be afflicted in a similar way.[295]
Imaam Qurtobi mentions in his *Tafseer*,

{…and as a lesson for those who fear Allaah.}.

"…a lesson, meaning a cause of fear. Ibn 'Atiyyah said; this phrase is general, it encompasses every God fearing person in every nation. Zajjaaj states;

{…and as a lesson for those who fear Allaah.}.

For the Ummah of Muhammad (S.A.W), lest they should violate the prohibitions of Allaah and thus be afflicted with what afflicted those who desecrated the Sabbath when they violated Allaah's prohibition."[296]

211-Taking the believers as enemies causes disgrace and destruction.

The Most High has said,

{Say to the disbelievers, if they cease, their past will be forgiven, but if they return, then the examples of those before them have already proceeded.}. [Al-Anfaal: 38].

The meaning of which is, these disbelievers if they desist from their disbelief, cease their enmity of the Messenger (S.A.W) and the believers, enter Islaam and adhere to its *Sharee'ah*, then Allaah will forgive them for their past disbelief. However, if they do not

---

295 *Tafseer Ibn Katheer: 1/105-107* and *Tafseer al-Manaar: 1/344.*
296 *Tafseer al-Qurtobi: 1/434.*

desist from all this and persist, then the *Sunnah* of Allaah has proceed. That is to say, the usual practice of Allaah, Glory be to Him, The Most High, concerning those who gathered against the Prophets and their followers will unfold upon these enemies of the Messenger (S.A.W) and enemies of his believing followers. That is, Allaah will grant victory to the believers and disgrace and destroy their enemies.[297]

212-Fifthly: Every transgressor shall suffer the consequence of transgression.

The Most High has said,

{That is some of the news of the towns that We relate unto you, of them some are still standing and some have been reaped. We wronged them not but they wronged themselves. So their gods other than Allaah, whom they invoked, profited them naught when there came the command of your Lord, nor did they add aught to them but destruction. Such is the grasp of your Lord when He grasps the towns whilst they are doing wrong. Verily, His grasp is painful and severe.}. [Hood: 100-102.].

The meaning of which is, some of these towns remained whilst the rest were destroyed leaving no trace, then, The Most High, states that He was not unjust to them by punishing and destroying them, however they were unjust to themselves by disbelieving and disobeying.

{Such is the grasp of your Lord when He grasps the towns whilst they are doing wrong.}

That is to say, such punishment, from Allaah, is not specific to these people who have passed, rather it is the present reality in the seizing of every transgressor. His saying,

{…whilst they are doing wrong.}

…means, whilst the inhabitants of these towns were doing wrong.
The rules contained in this noble verse are not specific to those previous nations, for when The Most High related their conditions, He said,

{Such is the grasp of your Lord when He grasps the towns whilst they are doing wrong.}

Hence it is such that anyone who imitates those previous people in perpetrating the forbidden, which can be described as transgression, it is inevitable that they too shall share the experience of a painful and severe grasping.[298]

213-Sixthly: He who angers Allaah shall taste His punishment.

The Most High has said,

---

[297] *Tafseer ar-Raazi: 15/172* and *Tafseer al-Aaloosi: 9/406.*
[298] *Tafseer ar-Raazi: 17/56-57.*

{So when they angered Us, We punished them and drowned them all. And We made them a precedent and an example to the latter generations.}. [Az-Zukhruf: 55-56].

His saying, The Most High,

{And We made them a precedent and an example to the latter generations.}.

…meaning, an example to the disbelievers who have succeeded them, lest they should follow them in deserving an equivalent punishment for committing similar offences.

214-Seventhly: Punishment descends upon those who deserve it regardless of their power.

A- The Most High has said,

{Are they better or the people of Tubba' and those before them? We destroyed them because they were indeed criminals.}. [Ad-Dukhaan: 37].

Punishment descends upon those who equally deserve it even if they differ in power. This is because even the strong, regardless of their strength, are weak in comparison to Allaah and hence they receive the punishment they deserve. For if the rebellious transgressor sees that Allaah has destroyed those who were more powerful than him, those who had more followers and greater authority, this would be more effective in causing him to contemplate and take heed. The people of Tubba' were disbelievers who had power and might, however despite this Allaah, The Most High, destroyed them because they were arrogant criminals, rebellious towards the *Sharee'ah* of Allaah. Hence let the disbelievers of Quraysh and others take heed from being destroyed like the people of the past were (the people of Tubba') due to their disbelief, despite the fact that they were more powerful and had greater authority than Quraysh.[299]

B- The Most High has said,

{Then We destroyed those stronger in power than these and the example of the ancients has already passed.}. [Az-Zukhruf: 8].

That is to say, We have destroyed those who denied the Prophets even though they were stronger in power than these who have denied you O Muhammad. Hence, We made them as an exemplary lesson to those disbelievers who succeeded them, lest a similar punishment should afflict them due to their denial.[300]

C- The Most High has said,

{Are your disbelievers better than these? Or have you immunity in the Divine Scriptures?}. [Al-Qamar: 43].

---

299 *Tafseer az-Zamakhshari: 4/279* and *Tafseer al-Aaloosi: 25/127.*
300 *Tafseer Ibn Katheer: 4/123.*

The Most High has also said,

{And indeed, We have destroyed your likes, then is there any that will remember.}. [Al-Qamar: 51].

That is to say, your disbelievers are not better than those who have passed of the previous nations, which have been destroyed. Why were they destroyed, being that they were more powerful than you? How can you guarantee that you will not be afflicted with what afflicted them? Indeed, We have destroyed disbelievers similar to you from amongst the previous nations. Will there then not be any that will take heed?[301]

215-The end of the disbelievers is one.

The Most High has said,

{Have they not travelled through the Earth and seen what was the end of those before them? Allaah destroyed them, and a similar fate awaits the disbelievers.}. [Muhammad: 10].

Allaah completely and utterly destroyed them and He then promises and warns the *Mushrikeen* of Makkah in His saying, The Most High,

{…and a similar fate awaits the disbelievers.}

That is to say, for them is a similar consequence to that of the previous nations for their denial if they do not believe.[302]

216-Recompense of criminals and those who deny the truth is similar to the recompense of their counterparts from amongst the previous nations.

A- The Most High has said,

{Did We not destroy the ancients? So shall We make latter generations to follow them. Thus do We deal with such criminals.}. [Al-Mursalaat: 16-18].

That is to say, did We not destroy those who denied the Prophets from amongst the previous nations? Those who contravened what the Prophets had brought from their Lord and then We succeeded them with latter generations. That is to say, We then repeated this same punishment upon similar criminals from the latter generations because they had denied the truth as those before them had. We will thus repeat this similar terrible destruction to all who commit such crimes.[303]

B- The Most High has also said,

---

301 *Tafseer az-Zamakhshari: 4/440-441, Tafseer al-Qurtobi: 18/45* and *Tafseer al-Aaloosi: 7/84.*
302 *Tafseer al-Qurtobi: 16/224* and *Tafseer al-Aaloosi: 26/45.*
303 *Tafseer Ibn Katheer: 4/459* and *Tafseer az-Zamakhshari: 4/679.*

{And indeed We had firmly established them with that wherewith We have not established you and We had assigned them hearing, seeing and hearts but their hearing, seeing and hearts availed them not since they use to deny the signs of Allaah and thus they were completely encircled by that which they used to mock.}. [Al-Ahqaaf: 26].

The meaning of which is, indeed We had given the previous nations wealth, offspring and power the likes of which We have not bestowed upon you or even close to that. We granted them hearing, sight and hearts however these did not avail them any because they had denied the signs of Allaah. Hence they were engulfed by the punishment and disgrace that they had previously denied and regarded as improbable. So take heed O those being addressed, lest you should follow their example and be afflicted with the punishment that afflicted them in this world and what will torment them in the next.[304] This is a warning for every person who denies the signs of Allaah.

C- The Most High has said,

{They ask you to hasten the evil before the good, whilst exemplary punishments have indeed occurred before them…}. [Ar-Ra'd: 7].

The meaning of which is, We have dealt punishments to disbelievers similar to them from amongst the previous nations, for We made them and their punishment as a lesson and an admonition for those who take heed, so what is wrong with them that they do not pay attention?[305]

217-There is no equality between a believer and a disbeliever.

A- The Most High has said,

{Shall We then treat the Muslims like the criminals? What is the matter with you? How do you judge?}. [Al-Qalam: 35-36].

That is to say, should We recompense these two groups equally? Surely not! How can you even imagine such a thing![306] *Imaam* Qurtobi mentions in his *Tafseer*, *"Ibn 'Abbaas said; the disbelievers of Makkah said; We shall be given in the next world better than that which the Muslims will receive. Hence this verse was revealed, and then Allaah rebuked them, for He, The Most High said,*

{…What is the matter with you? How do you judge?}.

This twisted judgement of yours is as if the matter of recompense is entrusted to you so that you may judge as you will.[307]

B- The Most High has said,

---

304 *Tafseer Ibn Katheer: 4/162.*
305 *Tafseer Ibn Katheer: 2/501* and *Tafseer az-Zamakhshari: 2/513.*
306 *Tafseer Ibn Katheer: 4/407.*
307 *Tafseer al-Qurtobi: 18/246.*

{Shall We treat those who believe and do righteous deeds as those who spread corruption in the Earth? Or shall We treat the God fearing as the wicked?}. [Saad: 28].

The meaning of which is, Allaah, The Most High, has negated equality between the believers and the disbelievers and between the God fearing and the wicked. Hence there is no comparability between them in the next world or in this world.[308]

C- The Most High has said,

{Or do those who earn evil deeds think that We will shall regard them as equal to those who believe and do righteous deeds? How bad is the judgement that they make.}. [Al-Jaathiyah: 21].

Ibn Katheer states, *"The believers are not equal to the disbelievers and how bad is their speculation about Us and Our justice, that We should equate between the pious and the evil in the next world and in this world, wicked is their judgement."*[309] That is to say evil is their judgement in equating between the believers and the disbelievers.[310] From the traits of their inequality is the fact that Allaah, The Most High, is the protector of the believers in this world and they are His helpers.[311] At death, the Angels give them good tidings of a good end, mercy from Allaah and His pleasure. As for the disbeliever, he is treated oppositely to this, he lives as a disbeliever and the devils are his protectors and when he dies, he has no hope of receiving the mercy of Allaah.[312]

218-There is no comparison between a believer and a disbeliever even if the disbeliever does good deeds.

The disbeliever is not comparable to the believer even if he performs good deeds or those that benefit the people. This is because these deeds cannot erase the crime of his disbelief and rebellion against Allaah, for it is impossible that he be equivalent to a believer who believes in Allaah but is not able to perform many good deeds. Hence the believer with few deeds to his account is always better than a disbeliever with many deeds if the disbeliever remains upon disbelief. There is never any comparison in all circumstances between a believer and a disbeliever. The Most high has said,

{Do you consider the providing of drinking water to the pilgrims and the maintenance of the Masjid al-Haram as equal to those who believe in Allaah and the Last Day and fight in the cause of Allaah? They are not equal before Allaah, and Allaah guides not those people who are wrong doers.}. [At-Tawbah: 19].

Ibn Katheer states, *"The Mushrikeen said; Maintance of the House of Allaah and providing drinking water to the pilgrims is better than believing (in the religion of Muhammad) and waging Jihaad. They use to be proud of the Haram and be arrogant because of the fact that*

---

308 *Tafseer Ibn al-'Araby: 4/1634.*
309 *Tafseer Ibn Katheer: 4/150.*
310 *Tafseer al-Aaloosi: 25/151.*
311 His helpers in the sense that they assist the religion of Islaam, not that Allaah, The All Mighty needs assistance, Glory be to Him!
312 *Tafseer az-Zamakhshari: 4/29.*

they were its residents and those who looked after it. Hence, Allaah differentiated between Eemaan and Jihaad alongside the Prophet (S.A.W) and the maintenance of the Holy House and the providing of drinking water to the pilgrims. Their deeds did not benefit them at all in the reckoning of Allaah, The Most High, alongside the Shirk that they use to practise and perpetrate in His Holy House. The Most High said,

{… They are not equal before Allaah, and Allaah guides not those people who are wrong doers.}.

That is to say, Allaah called those who claimed to be the House's rightful maintainers wrong doers because of their Shirk, hence their maintaining of the Holy House did not benefit them at all.[313]

219-Levels of superiority between righteous deeds.

Righteous deeds are not all equal in Islaam, in level nor in their reward from Allaah, The Most High. Some of them are superior to others, hence it is essential that more attention be paid to those that are weightier, more superior and more beloved to Allaah, and have a higher station with Him. Based upon this, when the opportunity of performing two deeds occurs and it is not possible to perform them both, the more superior, weightier, more important and more beloved deed to Allaah is given preference. This applies to virtuous but not obligatory deeds, for an obligatory deed, in respect to a Muslim who has the ability to perform it, is compulsory upon him and it is not to be neglected for a good deed that is *Sunnah*. This is because what is obligatory is always given precedence over that which is not.
Superiority between deeds, as we have just mentioned is indicated in another *Tafseer* of the previous noble verse,

{Do you consider the providing of drinking water to the pilgrims and the maintenance of the Masjid al-Haram as equal to those who believe in Allaah and the Last Day and fight in the cause of Allaah? They are not equal before Allaah, and Allaah guides not those people who are wrong doers.}. [At-Tawbah: 19].

Raazi mentions in his *Tafseer*, *"…it is possible that it be said; this verse indicates towards the superiority between deeds amongst Muslims as it does for between the Muslims and the disbelievers. As for those who maintain that this applies between the Muslims, they deduce this from the saying of The Most High, after this verse concerning the Muhaajiroon,*

{Those who believed and emigrated and fought in Allaah's cause, with their wealth and their lives, are far higher in degree with Allaah…}. [At-Tawbah: 20].

This necessitates that the lesser of the two also has a degree with Allaah, The Most High, and this does not apply to other than the Muslims.[314]

220-Evidence for the superiority of certain deeds.

---

313 *Tafseer Ibn Katheer: 2/241.*
314 *Tafseer ar-Raazi: 16/11-12.*

The *Hadeeth* narrated by Bukhaari upon the authority of Abu Hurayrah (R.A) emphasizes this superiority between deeds; The Prophet (S.A.W) was asked; *Which deed is superior? He replied,*

"Belief in Allaah and His Messenger."

It was then asked; What is after this? He replied,

"Jihaad in the cause of Allaah."

It was further asked; What is after this? He replied,

"The accepted Hajj."[315]

Also, upon the authority of Abu Hurayrah, the Prophet (S.A.W) said,

"Eemaan consists of seventy or so branches, its most superior is the statement, Laa ilaaha il-lal-laah, and its lowest is to remove an obstacle from a pathway and modesty is a branch of Eemaan."[316]

221-The superiority of some believers due to the superiority of their deeds.

The believers are not equal in the reckoning of Allaah, The Most High, due to the superiority of some of the pious deeds they perform, The Most High said,

{…Not equal amongst you are those who spent and fought before the conquest, such are higher in degree than those who spent and fought afterwards. But to all, Allaah has promised good. And Allaah is All-Aware of what you do.}. [Al-Hadeed: 10].

The meaning of which is, those who spent in charity before the conquest of Makkah and fought are not equal to those who spent in charity and fought after the conquest. Those who performed these deeds before the conquest are of a higher degree than those who came after and did these things. Allaah has promised both of these groups a fine reward, that is paradise, although their levels therein shall vary.[317]
Bukhaari narrates in his *Saheeh* upon the authority of Abu Sa'eed al-Khudry, that it was asked; *O Messenger of Allaah, who is the best from amongst the people? The Messenger of Allaah (S.A.W) replied,*

"A believer who wages Jihaad in the cause of Allaah with his body and wealth."

They then asked; Who is after him? He replied,

---

315 *Saheeh al-Bukhaari: 7/77.*
316 *Suyooti* in *Al-Jaami' as-Sagheer* states that Ahmad narrated it, number: 3096.
317 *Tafseer az-Zamakhshari: 4/474* and *Ibn Katheer: 4/306/307.*

"A believer in a mountain pass from amongst the mountain passes, he fears Allaah and the people are shielded from his harm."[318]

222-The categories of the believers due their superiority.

Due to superiority of the virtuous deeds of some of the believers, they have been categorized into two categories, the companions of the right hand and those who are drawn near to Allaah, for they are of a higher degree than the companions of the right hand. The Most High has said,

{And you will be in three groups. So those of the right hand, and how fortunate will those of the right hand be! And those of the left hand, and how unfortunate will those of the left be! And those foremost will be foremost. These will be the nearest to Allaah.}. [Al-Waaqi'ah: 7-11].

On the Day of Judgement, the people will be divided into three groups, two will be from amongst the believers, the companions of the right hand and those drawn closer to Allaah. The later are the more unique, prosperous, closer and higher in level than the companions of the right hand. This is because from amongst them are the Messengers, the Prophets, the truthful and the martyrs, for they are the elite from amongst the companions of the right hand and are less than them in number.[319]

223-Succession in the Earth for those who deserve it.

The Most high has said,

{Allaah has promised those amongst you who believe and do righteous deeds, that He will certainly grant them succession in the land as He granted it to those before them, and that He will establish their religion that He has chosen for them. And He will surely give them in exchange safe security after their fear, worshipping Me without associating any partners unto Me. And whosoever disbelieves after this they are indeed the disobedient.}. [An-Noor: 55].

The meaning of which is that Allaah, The Most High, has promised His Messenger (S.A.W), that He will make his *Ummah* the successors in the land, that is to say leaders of the people and rulers over them. Through them countries will be amended and the masses shall obey them, thus Allaah, The Most High, fulfilled this promise.[320]
What is intended by Allaah's establishing their religion, the religion of Islaam, is that He will assist them with victory, honour and make their religion firm and He will raise His mention. Furthermore the believers will rise to implement His laws and make them the mediator in all the affairs of the people.[321]
His saying, The Most High,

---

318 *Saheeh al-Bukhaari: 6/6.*
319 *Tafseer Ibn Katheer: 4/282.*
320 *Tafseer Ibn Katheer: 3/300.*
321 *Tafseer ar-Raazi: 24/22.*

{… **And He will surely give them in exchange safe security after their fear…}**

That is to say, He will transform their fear of enemies, as is the nature of mankind, into security and tranquillity. All of this occurred during the period of the rightly guided Caliphs and this is not contradicted by the turmoil which occurred during the time of ‘Uthmaan and ‘Ali because what is intended is security from the enemies of the religion, the disbelievers.[322]

224-The nature of this succession of the believers in the Earth.

The succession that Allaah has promised those who believe and do good works is that which entails amendment of the land and the masses, through their guidance and the protection of their rights. As for conquering, subjugation and confiscating authority from the disbelievers, all of this is a means of achieving what we have mentioned, amendment, guidance and protection of rights. His saying, The Most High, indicates this,

{… and that He will establish their religion that He has chosen for them…}

Establishment of the religion is accomplished by its establishment in the hearts and in all the affairs of life, by managing them according to the law of Islaam and making this the mediator. It is known that Islaam enjoins amendment, justice, preservation of rights and that it is earnest for the guidance of the people. Furthermore it enjoins that the Earth be developed and that benefit be derived from all that Allaah has placed therein of resources directing all such activities towards Him, The Most High.[323]

225-The conditions of this succession.

This succession that Allaah has promised us is based upon us fulfilling the conditions of having *Eemaan* and pious deeds. Raazi states*, “Allaah has promised those that believe and do virtuous deeds, that is to say those who combine Eemaan and good deeds that He will establish them in the Earth.”*[324]

226-Succession is granted to all those who realise the conditions.

Succession in the land is not restricted to the companions of the Prophet (S.A.W) or the rightly guided Caliphs, rather it is a firm promise from Allaah, The Most High, and from His established *Sunnah* that unfolds upon those who are similar to them. Those that share the causes for a particular judgement also share it’s ruling. Building upon this, the *Sunnah* of Allaah concerning succession in the Earth is that this is granted to those who fulfil its conditions from the *Ummah* of Muhammad (S.A.W) until the Day of Resurrection, for this is a regular general *Sunnah*. *Imaam* Qurtobi, may Allaah have mercy upon him, states, confirming the generality of the verse of succession and negating that it is specific to the rightly guided Caliphs, *“…hence it is correct that this verse is general, applying to the*

---

322 *Tafseer al-Aaloosi: 18/205.*
323 *Fee Dthilaal al-Quraan: 18/119.*
324 *Tafseer ar-Raazi: 24/24.*

Ummah of Muhammad (S.A.W) and it is not specific to the rightly guided Caliphs, for to specify it can only be done with knowledge from the one who must be surrendered to. Also, it is from the well known principles that generality must be held to."[325]

227-The extent of succession in the land is directly proportional to fulfilment of its conditions.

We have mentioned that from the conditions of being granted succession in the Earth, is the realization of *Eemaan* and pious deeds. *Eemaan* has meanings and effects that have been clarified by the *Sharee'ah*, in the *Quraan* and the pure *Sunnah*. This includes that the Muslims should implement the laws of Islaam concerning all their affairs, regarding what they take or leave, in their speech, states of the heart and in all circumstances. Furthermore that they should perform the virtuous deeds commanded in the *Sharee'ah*. It could be that the Muslims lack in some of these facets, hence their illegibility for succession, as promised by Allaah, would also decrease, they would thus be partly granted succession in the Earth and not completely. Based upon this they would not totally realize their victory over the enemy, nor would they completely confiscate authority from their hands thus establishing the affairs of state according to the laws of Islaam, enjoying total security and peace.
Imaam Ibn Katheer, may Allaah have mercy upon him, has indicated towards this whilst commentating upon the verse of succession, stating, *"Due to the fact that the companions were the most upright and obedient of people after the Prophet (S.A.W), fulfilling the commands of Allaah, The Most Magnificent and The Most Majestic, the victory that they were granted was in proportion to this. For they made the word of Allaah prevail in the east and the west and Allaah assisted them immensely, thus they ruled the lands. When the people slackened in certain matters, their authority was decreased accordingly."*[326] That is to say the authority that they conserved was in proportion to their *Eemaan*, pious deeds and fulfilment of the commands of Allaah, The Most High.

228-Equality in illegibility of victory is due to equality in its causes.

The believers who obey Allaah's Messenger (S.A.W) and His *Sharee'ah* and assist the religion deserve the victory of Allaah. Such believers that are entitled for Allaah's victory because they have realized its requirements hence they are equal in its illegibility and thus they are victorious in every place and time in accordance to the promise of Allaah, The Most High, and His *Sunnah* in regards to victory. If the victory is delayed then this is due to failure in fulfilling the required causes or because the victory that they want is other than the victory that Allaah wants. This is because the real victory is what Allaah deems as victory and not what the people assume it is, for victory is assessed at the final outcome and not before, just as victory is known after a war and not at the mere outcome of a single battle. Likewise the believers who qualify for victory will gain it as long as they fulfil its conditions. It is sufficient for them that they entrust in the *Sunnah* of Allaah concerning those who share the causes of victory, that they too deserve this victory to be realized. Many verses of the *Quraan* indicate towards what we have just mentioned, such as His saying, The Most High,

---

[325] *Tafseer al-Qurtobi: 12/298-299.*
[326] *Tafseer Ibn Katheer: 3/302.*

{Verily, Allaah will grant victory to those who assist his cause. Truly Allaah is All Strong, All Mighty.}. [Al-Hajj: 40].

Raazi, may Allaah have mercy upon him, states, *"He has promised us victory for those whose condition is such."*[327] The Most High has also said,

{And Verily, Our word has gone forth of old concerning Our slaves the Messengers, that they verily would be made the triumphant ones and that Our soldiers they indeed would be the victors.}. [As-Saaffaat: 171-173].

Aaloosi states, *"What is intended by 'soldiers' are the followers of the Prophets and their mention in conjunction with Allaah is an honour and praise of them. Their unfailing victory is conditional as is indicated by their mention in conjunction with Allaah, in His saying,*

{…Our soldiers…}

Hence the followers of the Prophets are not defeated in war except due to their violation of what this phrase indicates, such as inclination towards this worldly life or weakness in their reliance upon Allaah and other such faults."[328]

229-Sharing the same reward is due to sharing its same causes.

The Most High has said,

{And the foremost to embrace Islaam of the *Muhaajiroon* and the *Ansaar* and also those who followed them exactly. Allaah is well pleased with them, as they are well pleased with Him. He has prepared for them gardens under which rivers flow to dwell in forever. That is the supreme success.}. [At-Tawbah: 100].

Sheikh ul-Islaam, Ibn Taymiyyah, may Allaah have mercy upon him, states concerning this verse, *"Hence Allaah, The Most High, has caused those who follow them exactly, to share in what He has mentioned of them attaining His pleasure and paradise."*[329] This is because the *Muhaajiroon* and the *Ansaar* gained the pleasure of Allaah and His paradise due to their *Eemaan* in their Lord, their obedience towards Him and their waging *Jihaad* in His cause. Hence those who follow them exactly and believe as they did, share in attaining the pleasure of Allaah and His paradise, due to their sharing the causes of achieving this.

---

[327] *Tafseer ar-Raazi: 23/41.*
[328] *Tafseer al-Aaloosi: 3/155-156.*
[329] *Majmu' al-Fataawa* by *Sheikh ul-Islaam Ibn Taymiyyah: 13/23.*

Chapter Eight

The *Sunnah* of Allaah concerning extravagance and the extravagant.

[The law of extravagance]

230-The meaning of '*Taraf*' and '*Mut-rif*', linguistically.[330]

It has been mentioned in *Lisaan al-'Arab*, *"Taraf; meaning luxury. Luxury caused him to transgress. A Mut-rif, is the one who's opulence and easing living has caused him to be careless. A Mut-rif, is the one who has become pampered and has been increased in the enjoyments and desires of this world. A man is said to be 'Mut-rif', if he has been bestowed much wealth."*[331]
It has also been mentioned in *Mufradaat Ghareeb al-Quraan*, *"Taraf, is to increase in affluence."*[332]

231-Three characteristics of extravagance and the extravagant.

From the meanings of extravagance and the extravagant in the Arabic language it is clear that these two word have three characteristics:

1- To be careless because of opulence and easy living.
2- Transgression due to luxury.
3- An increase in the enjoyments and desires of this world.

232-From the customs of the extravagant is to hasten in denying and rejecting the truth.

From the customs of the extravagant, due to the effect upon them that indulging in enjoyments and desires has, is that they hasten, before others, to deny the Prophets of Allaah and reject the truth that they have come with. They falsely conclude this from the fact that they posses much wealth, numerous progeny, great authority, many followers and a high status amongst the people. The Most High has said,

{And We did not send a warner to a township but those who were given to extravagance from amongst them said; We believe not in that which you have been sent with. And they say; We are more in wealth and in children and we will not be punished. Say; Verily my Lord enlarges provision to whom He wills and restricts, but most men know not.}. [Saba: 34-36].

---

330 It should be noted that the following meanings of the word are according to the Arabic language.
331 *Lisaan al-'Arab* by *Ibn Mundthoor: 1/360.*
332 *Mufradaat Ghareeb al-Quraan* by *Raaghib Al-Asfahaany: p.73.*

This noble verse clarifies a regular custom of the extravagant concerning their stance towards the Messengers of Allaah, that is they deny them and reject what they have brought from their Lord, The Most High. Thus, never did Allaah send a messenger to a town except that those who enjoyed an opulent life and power denied them.[333]
The extravagant have been especially mentioned because they are commonly the first to deny the Messengers, may peace be upon them, due to the fact that they have busied themselves with the life and chattels of this world to such an extent that it has overcome their hearts thus they are submerged in their desires. Hence they belittle those who do not posses from the worldly life what they do.[334] This statement of denial of the Prophets has been attributed to the extravagant despite the fact that others too said it because they the rich and the extravagant were the founders of this statement.

{…We believe not in that which you have been sent with.}

Do you not see that Allaah, The Most High, relates the saying of the weak about the arrogant?

{…had it not been for you we would certainly have been believers.}. [Saba: 31].[335]

233-Their argument for denying the Prophets.

As for their argument in denying the Prophets, it is as Allaah has related from them in His saying, The Most High,

{And they say; We are more in wealth and in children and we will not be punished.}. [Saba: 35].

That is to say, we have more wealth and children than you to such an extent that we will not be punished with anything that can spoil this such as fear of kings, leaders and rulers or defeat at the hands of an enemy or weakening of our authority amongst the people and other such troubles. The summary of their argument is that they claim to enjoy an affluent condition that cannot be impaired and this, in their reckoning, is a proof that Allaah regards them in high esteem and is pleased with them. Allaah refuted their claim in His saying, The Most High,

{Say; Verily my Lord enlarges provision to whom He wills and restricts…}

That is to say, Allaah enlarges the provision to whomever He wishes and He restricts it for whomever He wishes. It is possible that He, Glory be to Him, enlarges the provision of a disobedient and restricts it for an obedient or vice versa or maybe He could enlarge or restrict it for both of them. He, The Most High, does all of this in accordance to His will and wisdom, however most people do not understand the wisdom behind His actions concerning His slaves.[336]

---

333 *Tafseer Ibn Katheer: 3/540.*
334 *Tafseer al-Aaloosi: 22/147.*
335 *Tafseer ar-Raazi: 5/261.*
336 *Tafseer al-Aaloosi: 22/147-148.*

234-The methodology of the extravagant in life

The extravagant do not pay attention except to the enjoyments and desires of this world and to amassing wealth. Corruption amongst the people does not bother or worry them, nor do they try to forbid it because their concerns lie only in what will gather more enjoyments, even if this is at the expense of the next world and its pleasures. The Most High has said,

{If only there had been from amongst the generations before you people who had wisdom who would prohibit corruption in the Earth except for a few whom We saved from amongst them. Those who did wrong pursued the enjoyment of the good things of this life and they were criminals.}. [Hood: 116].

His saying, The Most High,

{…Those who did wrong pursued the enjoyment of the good things of this life…}

Those who did wrong were those who neglected forbidding evil, that is to say, they did not pay attention to what is a main principle of the religion, enjoining the good and forbidding the evil. Rather they concerned themselves in indulging in luxury and desires, hoarding treasures, the quest for power and the search for an easy life. They neglected what was behind all of this, which would have benefited them in the next world and they cast it behind their backs.[337]

235-The stance of the extravagant towards the Islamic group and vice versa.

If it is customary for the extravagant to reject the truth and deny the Prophets, combined with their methodology in life of indulging in desires without being bothered about corruption in society, it is from the obvious that they will try to impede the way of the Islamic group, by rejecting its *Da'wah* and turning people away from it. This is because its *Da'wah* is the *Da'wah* of Islaam, which makes clear the misguided ways of the extravagant. Hence it is incumbent upon the Islamic group to have patience at their enmity and at the plots that they plan against them and to take this all into consideration. They should not find this strange for extravagance as Sayyid Qutub states, *"…causes the heart to harden, lose its sensitivity, corrupts its natural instinct and cloaks it so that the signs of guidance cannot be perceived. Hence such a heart becomes arrogant towards guidance, persists upon falsehood and it would not be enlightened."*[338] Maybe the extravagant could even validate their stance in hindering the Islamic group with the same arguments that their predecessors had used, the fact that they posses an abundance of wealth, have numerous followers and revel in high status in society. It is thus necessary for the Islamic group to refute them with the previously mentioned arguments present in the *Quraan*. Furthermore, it is essential for them to show patience, for what they bear from the extravagant is part of the *Sunnah* of tribulations concerning those who call to Allaah, The Most High.

---

[337] *Tafseer az-Zamakhshari: 2/437, Tafseer al-Aaloosi: 12/161* and *Tafseer al-Manaar: 12/191.*

[338] *Fee Dthilaal al-Quraan* by *Sayyid Qutub: 6/22/85.*

236-The recompense of the extravagant.

The *Sunnah* Allaah concerning the extravagant who show ingratitude towards His blessings, deny the Prophets and reject the *Da'wah* of Allaah is that He makes them taste punishment and destruction in this world and He causes them to experience the torment of the next. The Most High has said,

{And how many a town, given to wrong doing, have We destroyed and raised up after them another people. Then when they perceived Our torment, behold, they tried to flee from it. Flee not, but return to that wherein you lived a luxurious life, and to your homes in order that you may be questioned.}. [Al-Anbiyaa: 11-13].

It has been mentioned in the *Tafseer* of this verse, *"These people were extravagant wrong doers and the bestowals they received caused them to be ungrateful, for they rejected the truth which came to them from their Lord. Thus by acting as such they transgressed against themselves and against others, hence they deserved the punishment. It was said to them, in ridicule, when they perceived the impending punishment; Do not flee from the descending punishment however return to your lavish luxuries and splendid homes."*[339] *Imaam* Qurtobi states at the saying of The Most High,

{…but return to that wherein you lived a luxurious life, and to your homes in order that you may be questioned.}

"That is to say, return to your luxuries which were the cause of your ingratitude."[340] Raazi cites in his *Tafseer*, *"…return back to that which you were extravagant in of easy living and opulence."*[341]

237-The destruction of a nation due to the disobedience of extravagant individuals.

The Most High has said,

{And when We decide to destroy a town, We order those who lead a luxurious life, they then transgress therein and thus the word is justified against it. Then We totally destroy it.}. [Al-Israa: 16].

It has been mentioned in the *Tafseer* of this verse, *"If the time for its destruction approaches we command the extravagant with obedience, that is to say, those who live in opulence, the mighty and the kings. Conversely they cause corruption therein and the word of punishment is justified against it, thus it is destroyed. Allaah, The Most High, specifically mentioned the extravagant despite the fact that the command for His obedience was directed to all, because they were the leaders of corruption and heads of misguidance.*

---

339 *Tafseer Ibn Katheer: 2/174.*
340 *Tafseer al-Qurtobi: 11/275.*
341 *Tafseer ar-Raazi: 22/146.*

For the others disobeyed due to their pursuit of such heads and their misguidance. Hence directing the order towards them was firmer.''[342]

[342] *Tafseer al-Aaloosi: 15/42.*

Chapter Nine

The *Sunnah* of Allaah concerning transgression and transgressors.

[The law of transgression]

238- The meaning of '*Tughyaan',* linguistically.[343]

It has been mentioned in *Lisaan al-'Arab*, *"Tughyaan; To go beyond the limit and to exceed in disbelief. Wealth caused him to become tyrannical. Everything that surpasses the limit has committed Tughyaan. The sea did Tughyaan if it rose above everything."*[344]
It has also been mentioned in *Mufradaat Ghareeb al-Quraan, "Such a thing caused him to commit Tughyaan, that is to exceed the limit in disobedience. The Most high said,*

{Verily, when the water transgressed (*Taghaa*) beyond its limits…}.
[Al-Haaqqah: 11].

Tughyaan has been figuratively used to denote the transgression of the sea past its limit."[345]
Furthermore it has been cited in *Al-Mu'jam al-Waseet, "Tughyaan: To exceed the accepted limit. The water did Tughyaan; It flowed until it excessively passed the limit. So and so committed Tughyaan; He became excessive in disobedience or he became arrogant and exceeded in transgression."*[346]

239-The meaning of '*Tughyaan'* according to the *Sharee'ah*.

The meaning of *Tughyaan,* according to the *Sharee'ah* is based upon its linguistical meaning. It is the exceeding of a person his limit and capacity. Allaah has laid down the limit of person and it is not permissible for him to traverse this. This capacity of a person is the consideration that he is a slave and worshipper of Allaah, The Most High, and it is incumbent upon him to obey his Master, further more he has to remain within this sphere of slavery and worship. If he were to traverse the limits of Allaah, The Most High, which He has set for mankind or exceed his capacity he would have fallen into disobedience and rebellion against Allaah. Many verses of the Noble Quraan indicate towards this meaning of *Tughyaan*, transgression, which we have mentioned. From such verses are the following.

---

[343] It should be noted that the following meanings of the word are according to the Arabic language.
[344] *Lisaan al-'Arab* by *Ibn Mundthoor: 19/231.*
[345] *Mufradaat Ghareeb al-Quraan* by *Raaghib Al-Asfahaany: p.304.*
[346] *Al-Mu'jam al-Waseet*: 2/565.

240-Examples illustrating the meanings of '*Tughyaan'* according to the *Sharee'ah*.

A- The Most High has said,

{So be upright as you are commanded and those who turn in repentance with you and transgress not. Verily, He is All-Seer of what you do.}. [Hood: 112].

Zamakhshari states,

{…and transgress not…}

"…and do not exceed the limits of Allaah."[347] Aaloosi also mentions, *"That is to say, do not traverse the limits that have been set for you in excess or by slacking."*[348]

B- The Most High said, addressing Moosa, peace be upon him,

{Go to Fir'awn. Verily he has transgressed.}. [Taa-Ha: 24].

Qurtobi states, explaining the meaning of,

{…Verily he has transgressed.}

"That is to say he has disobeyed, become arrogant and tyrannical, disbelieved and gone beyond the limit."[349] Aaloosi also mentions, *"That is to say, he traversed the limits of arrogance and tyranny to such an extent that he had the audacity to perpetrate the colossal sin of claiming lordship."*[350]

241-What causes a person to transgress.

Of the greatest things that cause a person to transgress are what he amasses of wealth and achieves of authority. That is to say, transgression caused by wealth and that caused by authority. Both of these types of transgression bring destruction upon the one who perpetrates them in accordance to the *Sunnah* of Allaah, The Most High, which never changes. We shall study, in what is to follow, both of these types of transgression.

242-The first type: Transgression caused by wealth.

Wealth is everything that the desire inclines towards and which makes life easy, for by its means the desire obtains what it wishes of goods and enjoyments.
From the signs or consequences of transgression caused by wealth is that a person is transformed into being extravagant and we have already mentioned the characteristics of such people, their actions and methodology in life and the *Sunnah* of Allaah, The Most

---

347 *Tafseer az-Zamakhshari: 2/433.*
348 *Tafseer al-Aaloosi: 12/153.*
349 *Tafseer al-Qurtobi: 11/192.*
350 *Tafseer al-Aaloosi: 16/181.*

High, concerning them. Furthermore, from the results of such transgression is to show ingratitude to the blessing of such wealth. We shall discuss this type of ingratitude, by the will of Allaah, when we reach the study of ingratitude to blessings in general. We shall now discuss the transgression caused by authority, which is the second type.

243-The second type: Transgression caused by authority.

What is intended here is when a person transgresses his limits and capacity due to that which he has been granted of authority, he thus implements this upon others with force and arrogance. This type of transgression applies mostly to the rulers and leaders because their authority and transgression concerns the masses, the ones who suffer the evil of this transgression.

244-An example of the transgression of authority.

An example of the transgression of authority is that of Fir'awn who transgressed his limit and capacity by showing arrogance towards The Creator to such an extent that he even claimed Lordship for himself. He also displayed haughtiness towards the masses in that he enslaved them, oppressed them and took away their rights. Allaah, The Most High, has repeated the story of Fir'awn in many verses for contemplation and admonition to be taken, due to the need of the people to ponder upon the story of this tyrant and his punishment. This need stems from the fact that mankind frequently suffers due to the transgression of authority. From the verses in the Noble *Quraan* that mention Fir'awn and his transgression is the saying of The Most High,

{Has there come to you the story of Moosa? When his Lord called upon him in the sacred valley of Tuwa. Go to Fir'awn. Verily he has transgressed all bounds.}. [An-Naazi'aat: 15-17].

Raazi states concerning the saying of The Most High,

{…Verily he has transgressed all bounds.}

"Some scholars of Tafseer say that this means that he became arrogant towards Allaah and disbelieved in Him, whilst others maintain that this means he transgressed against the children of Israaeel. In my opinion it is best to join both of these meanings, hence the meaning is that he transgressed against The Creator by disbelieving in Him and against the people by being arrogant towards them and enslaving them."[351]

245-Transgression of authority and the claim to lordship.

Transgression caused by authority can cause a person to reach such a limit that he claims lordship for himself either through his actions or verbally as Fir'awn did. Allaah, The Most High, relates what Fir'awn claimed for himself,

---

[351] *Tafseer ar-Raazi: 31/39*

{Then he gathered the people and cried aloud; I am your lord most high.}. [An-Naazi'aat: 23-24].

246-What this claim of lordship entailed.

Fir'awn claimed lordship for himself, thus in doing so he reached the peak of transgression and disbelief. *Imaam* Aaloosi explains the implications of this false claim, *"...that is, it was compulsory upon those beneath him to completely surrender and obey him, and not to become preoccupied in the obedience of any other."*[352] Raazi further elucidates the meaning of this false claim which Fir'awn asserted for himself, *"That is to say, I am your lord, meaning your master who gives you everything and there is no other god in this world who can possibly order or prohibit, hence none can command or forbid you from doing something except me."*[353]

247-Transgression in authority entails the oppression of the people.

The Most High has said,

{Did you not see how your Lord dealt with the people of 'Aad? Of Iram who were tall like pillars, the like of which were not created in the land, and the people of Thamood who hewed out rocks in the valley, and Fir'awn who had stakes. Who did transgress beyond bound in the land. And caused therein much mischief. So your Lord poured upon them severe punishment. Verily your Lord is Ever Watchful.}. [Al-Fajr: 7-14].

Ibn Katheer states concerning the saying of The Most High,

{Who did transgress beyond bound in the land. And caused therein much mischief.}

"That is to say they rebelled, were arrogant and raged havoc and corruption in the land and harmed the people."[354] Aaloosi states concerning the saying of The Most High,

{And Fir'awn who had stakes.}

"He was described as such either because of his numerous soldiers or because he use to pin down his victims on the ground using four stakes and he would then commence torturing them with beatings, fire and with other such means."[355] Qurtobi mentions in his *Tafseer* of this verse, *"That is to say, soldiers, troops, and armies which would strengthen his authority. Ibn 'Abbaas states concerning the saying of The Most High,*

{Who did transgress beyond bound in the land.}

"Meaning, 'Aad, Thamood and Fir'awn.

---

352 *Tafseer al-Aaloosi: 16/203.*
353 *Tafseer ar-Raazi: 31/42.*
354 *Tafseer Ibn Katheer: 4/508.*
355 *Tafseer al-Aaloosi: 30/124.*

{…transgress…}

That is to say, they rebelled, became haughty and went beyond the limits in transgression and hostility.

{And caused therein much mischief.}

That is to say, tyranny and harm."[356]

248-The recompense of those who transgress in authority.

In the verses we have quoted from *Soorah* Al-Fajr, after the mention of Fir'awns transgression and that of those before him, Allaah said,

{So your Lord poured upon them severe punishment. Verily your Lord is Ever Watchful.}. [Al-Fajr: 7-14].

It has been mentioned in the *Tafseer* of this verse, *"That is to say He caused punishment to descend upon them from the sky and overwhelmed them with such a torment that cannot be averted from a guilty people."*[357] Aaloosi states in his *Tafseer* at the saying of The Most High,

{Verily your Lord is Ever Watchful.}

"This is the reason for mentioning these past stories and a declaration for the disbelievers from amongst the Prophet's (S.A.W) people, lest that they too should be afflicted with a similar punishment that had descended upon their counterparts. This verse is a general warning for all disobedients, it is also said that it applies to the disbelievers. Likewise, it said that it applies to the disobedient and others and this is the fairest opinion."[358] Qurtobi also explains this verse, *"That is to say, He observes the deeds of every person so that He may recompense him for them."*[359]

249-The *Sunnah* of Allaah concerning transgressors.

It is clear from the statements of the scholars concerning the verses we have mentioned in the last paragraph that the *Sunnah* of Allaah concerning transgressors is that He causes punishment to descend upon them in this world. This *Sunnah* has passed of old and does not change. It unfolded upon the ancients, as it will upon the present and future people. None can escape from the punishment of Allaah in this world just as none can escape from His punishment in the next.

---

[356] *Tafseer al-Qurtobi: 30/508.*
[357] *Tafseer Ibn Katheer: 4/508.*
[358] *Tafseer al-Aaloosi: 30/121.*
[359] *Tafseer al-Qurtobi: 30/48.*

250-Who receives admonition from the *Sunnah* of Allaah concerning transgressors?

Those who take heed from the *Sunnah* of Allaah concerning transgressors and their punishments in this world are those who fear Allaah, The Magnificent, and fear His punishment. They know that the *Sunan* of Allaah are laws that are firmly established and preferential treatment is not given to anyone. After mentioning the terrible punishment that overcame Fir'awn, Allaah, The Most High, clarifies those who receive admonition from this *Sunnah* concerning transgressors,

{So Allaah seized him with punishment in the last and the first. Verily, in this is an admonition for whosoever fears Allaah.}. [An-Naazi'aat: 25-26].

Ibn Katheer states in his *Tafseer* of this verse, *"That is to say, Allaah enacted retribution upon him and made him as a cautionary lesson to those similar from amongst the rebellious of this world. The Most High, said,*

{…in the last and the first.}

Meaning, in this world and the next.

{Verily, in this is an admonition for whosoever fears Allaah.}

That is to say, for those who pay attention and take heed."[360] Raazi mentions in his *Tafseer* of this verse, *"The meaning of which is; indeed in the story of Moosa and Fir'awn, in the disgracing punishment that befell Fir'awn and in the victory that Allaah granted to Moosa is a lesson for those who fear Allaah. That they should abandon rebellion against Him, The Most High, and denial of His Prophets, out of fear that the same punishment that befell Fir'awn should overcome them. So take heed! O those who deny Muhammad (S.A.W) from what we have mentioned. That is to say, know that if you share the same causes that brought destruction to those people, then you too shall share in the same punishment."*[361]

251-The Islamic group and the transgression of authority.

There could be an Islamic group in society, which wants to correct the affairs of the people, however the society is afflicted with a tyrannical leader who sees that the benefit of the people lies in killing these good people who are trying to correct matters. This is exactly what Fir'awn use to do and say. Allaah has related to us Fir'awns saying to his ministers when he wanted to kill Moosa,

{…Fir'awn said; I show you only that which I see and I guide you only to the path of right policy.}. [Ghaafir: 29].

That is to say, I do not suggest to you an opinion, except that I see that Moosa should be executed and I do not guide you with this opinion except to the path of right policy, the

---

[360] *Tafseer Ibn Katheer: 4/478.*
[361] *Tafseer ar-Raazi: 31/43.*

correct way for amendment.[362] Hence Fir'awn would oppress and transgress against the people and he would deem his actions to be fair, due to Shaytaan having made his evil deeds seem appealing to him, as The Most High said,

{…Thus it was made fair seeming in Fir'awn's eyes the evil of his deeds and he was hindered from the right path…}. [Ghaafir: 37].

Evil ministers, who support the tyrannical leader, could make appealing to him and encourage him to persecute those who call to Allaah, arguing that this would put an end to the evil and corruption that they are spreading in the land. The ministers of Fir'awn committed this, The Most High relates from them as saying,

{The assembly of Fir'awn's people said; Will you leave Moosa and his people to spread mischief in the land…}. [Al-'Araaf: 127].

So what should the Islamic group do in such a society that has been afflicted with a similar tyrannical ruler?

252-The obligation of the Islamic group towards the transgression of authority.

If the Islamic group faces a tyrannical ruler who is similar to Fir'awn in oppression and who is also surrounded by evil ministers, it is incumbent upon the group to advise him because the religion is advice. It is also compulsory upon the Islamic group to enlighten the *Ummah* as to its obligation towards this tyrannical ruler. So how is this enlightenment and advice to be done?

253-Firstly: Advising the ruler.

The Islamic group should approach the tyrannical ruler with advice and pleasant exhortation. It should remind him of the reality of his entity, that he was once a drop of sperm and in the end he will be a decomposing corpse. Thus, it is not befitting for him whose beginning and end are as such, that he should transgress against the people and be arrogant in the Earth. He should then be reminded that he is a mere slave of Allaah, The Most High, and that it is not allowed for a slave to become haughty and transgress against the slaves of his Master, for he is, and they are, all slaves of Allaah, The Most Magnificent. Furthermore, he should not transgress or oppress, for indeed Allaah is more powerful and far greater than him. The Islamic group should also remind him that Allaah, The Most High, grants respite to a transgressor, due to His vast forbearance, in order that he may return and repent. Allaah does not leave him without punishing him for his transgression. Such words and those similar can be presented by the Islamic group to the tyrannical leader as an advise, and this could be the cause of awakening what is left in his heart of *Eemaan* or fear of Allaah, The Most High. Such advice should be presented in the best possible method and in the softest manner for Allaah, The Most High said to His Prophet Moosa and his brother Haaroon, may peace be upon them both, when He sent them to Fir'awn,

---

[362] *Tafseer az-Zamakhshari: 4/164.*

{And speak to him mildly, perhaps he may accept admonition or fear Allaah}. [Taa-Ha: 44].

Advising him should be done in a direct or passing manner, according to what the situation and the principles of enjoining good and forbidding evil dictate. He could also be advised in writing, by sending a messenger to him, entrusting one who is close to him to deliver the advise or by using any other method, which is permissible according to the *Sharee'ah*.

254-Secondly: Enlightening the *Ummah* as to its obligation towards the tyrannical ruler.

The Islamic group should explain to the *Ummah* its obligation towards the tyrannical ruler, that Allaah has made assisting the transgressor forbidden, rather He has even forbidden inclining towards him. This includes lending him moral support, verbally or physically, praising him, sanctioning his oppression of the people or attending his assemblies. All of this is encompassed in the meaning of assisting the transgressor or inclining towards him, for Allaah, The Most High has said,

{And do not incline towards those who are unjust lest the Fire should touch you…}. [Hood: 113].

255-Further enlightenment for the *Ummah*.

The Islamic group should further explain to the *Ummah* that the tyrannical ruler couldn't tyrannize if it were not for his helpers and these helpers are themselves part of the *Ummah*. Hence they are his tools in his oppression and transgression and they are considered criminals like him who share in his crime of tyranny. For this reason Allaah has described Fir'awn and his helpers with the same description,

{…Verily, Fir'awn, Haamaan and their soldiers were in error.}. [Al-Qasas: 8].

When Allaah, The Most High, destroyed Fir'awn, He destroyed his helpers along with him, The Most High has said,

{Then Fir'awn pursued them with his soldiers but the sea completely overwhelmed them and covered them up.}. [Taa-Ha: 78].

In another verse, Allaah has said,

{So We seized him and his soldiers and dumped them into the sea for he was blameworthy.}. [Adth-Dthaariyaat: 40].

256-Enlightening the *Ummah* towards the obligation of treating the helpers of a tyrant like the tyrant himself.

The Islamic group should also clarify the fact that the helpers of the tyrant will also transgress like their master because they support him in his tyrannical rule, so they will assist in the oppression of the people. The *Quraan* has indicated towards the transgression of Fir'awn's helpers, for Allaah, The Most High has said,

{And he and his soldiers were arrogant in the land without right…}. [Al-Qasas: 39].

Based upon this the helpers of the tyrannical ruler are to be treated with the same treatment as their master, that is, it is forbidden to incline towards them and it is compulsory to admonish and advise them.

257-The Muslim has an Islamic personality.

The Islamic group should clarify to the *Ummah* that the Muslim has only one personality that is the Islamic personality, which is completely governed by Islaam in its utter sense. Hence not a word or deed stems from a Muslim except that it is in agreement with the rulings and concepts of Islaam and in the search of Allaah's pleasure alone. The Most High has said,

{...Say, verily my prayer, my sacrifice, my life, and my death are for Allaah, Lord of existence. There is no partner unto Him. And with this I have been commanded and I am the first of the Muslims.}. [Al-An'aam: 162-163].

That is to say, indeed my prayer, my worship, all what I do in my life and what I die upon of *Eemaan* and virtuous deeds are all for Allaah alone, Lord of existence. There is none unto him and none share with Him in any of this. This is what I have been ordered with of *Ikhlaas* and I am the first of the Muslims, because the Islaam (submission) of every Prophet precedes the Islaam (submission) of his *Ummah*.[363]
Based upon this it is not permissible for a Muslim to have two personalities, an Islamic one whilst he is in the Mosque and a different one whilst he is in the service of the tyrannical ruler who executes his tyranny, oppression and transgression. Such a second personality is contradictory to the first. Hence it is obligatory upon the Muslim to preserve his Islamic personality, keep it clear and make sure that his deeds are consistent with it.

[363] *Tafseer az-Zamakhshari: 2/84* and *Tafseer al-Qurtobi: 7/152.*

Chapter Ten

The *Sunnah* of Allaah concerning ingratitude towards blessings and their exchange.

[The law of blessings and their exchange]

258- The meaning of '*Ne'mah'*, linguistically.[364]

It has been mentioned in *Lisaan al-'Arab*, *"Ne'mah; easy living and wealth. So and so is vast in Ne'mah, that is to say his wealth is plentiful. Ne'mah in living, that is to say its ease and affluence."*[365]
It has also been stated in *Mufradaat Ghareeb al-Quraan, "Ne'mah; a good condition and comfortable living."*[366]

259-A summary of the meaning of the word '*Ne'mah'*, blessing.

Blessings are all that a person enjoys and causes him to have a comfortable life, improves his state and causes him happiness. This meaning of the word blessing incorporates material things, such as wealth, comfortable living and nice living quarters as well as intangible things such as guidance to Islaam and the emancipation of a slave, in regards to the slave.

260-Ingratitude towards blessings.

Ingratitude towards blessings means transgression and not giving their due thanks after receiving them.[367] This term is also used to denote concealment of a blessing, it has been mentioned in *Mufradaat Ghareeb al-Quraan, "Concealment of a blessing; hiding it by abandoning the paying of its thanks."*[368]

261-The *Sunnah* of Allaah concerning ingratitude towards blessings: Firstly: Punishment of such ingrates with famine and fear.

The Most High has said,

---

364 It should be noted that the following meanings of the word are according to the Arabic language.
365 *Lisaan al-'Arab: 16/57* and that following.
366 *Mufradaat Ghareeb al-Quraan* by *Raaghib Al-Asfahaany: p.499.*
367 *Lisaan al-'Arab: 5/125.*
368 *Mufradaat Ghareeb al-Quraan* by *Raaghib Al-Asfahaany: p.439.*

{And Allaah strikes the example of a township that dwelt secure and well content, its provision coming to it from every place, but it denied the favours of Allaah. So Allaah made it taste famine and fear because of what they use to do.}. [An-Nahl: 112].

That is to say, Allaah, The Most High, made this town, which use to live in a comfortable status, as an example to the inhabitants of Makkah and to every people whom Allaah has blessed with such favours of security and wide provision but they show ingratitude. Such people that do not appreciate these blessings nor do they thank Allaah for them. Hence Allaah sent down His punishment upon them. So let others take heed from committing the same wrong as this town, which Allaah has used as an example, so that they may not be punished with what afflicted them.[369]

262-Secondly: The destruction of ingrates and their homes.

From the *Sunnah* of Allaah concerning ingrates is that He destroys them and their homes. This signifies that ingratitude towards blessings can either cause this type of destruction or famine and fear, as we have mentioned in the previous paragraph, or both. The Most High says, regarding destruction of such ingrates,

{And how many a town have We destroyed, which was ungrateful for its means of living. And those are their dwellings, which have not been inhabited after them except a little. And verily! We have been the inheritors.}. [Al-Qasas: 58].

That is to say, how many towns have been destroyed because they were ungrateful for the means of their livelihood. Their status was like that of the inhabitants of Makkah, concerning security and easy living to such an extent that they became ungrateful, deluded and did not thank Allaah for this, hence He destroyed them and their dwellings. So let every people take heed lest such a punishment should strike them if they too show ingratitude towards blessings.[370]

263-Thirdly: The destruction of the ingrates crops and fruits.

From the *Sunnah* of Allaah concerning ingrates is that He razes their crops and fruits. Famine, fear and their own annihilation as well as that of their homes can accompany this as we have already discussed. All of these punishments can descend upon them or just one of them, thus giving them respite to repent. Allaah has His profound wisdom behind this, for He does as He wills. An example of such destruction of crops and fruits is what Allaah enacted upon the people of Saba. The Most High has said,

{Indeed there was for Saba a sign in their dwelling place, two gardens on the right hand and on the left. Eat of the provision of your Lord and be grateful to Him. A fair land and an Oft-Forgiving Lord. But they turned away, so We sent against them the flood of 'Arim and We transformed their two gardens into gardens producing bitter fruit, tamarisks, and a few lote trees. Like this We requited them because they were

---

369 *Tafseer az-Zamakhshari: 2/638, Tafseer al-Aaloosi: 14/ 242* and *Tafseer Ibn Katheer: 2/589.*

370 *Tafseer az-Zamakhshari: 3/423, Ibn Katheer: 3/395, Tafseer al-Qurtobi: 13/301* and *Tafseer al-Aaloosi: 20/98.*

ungrateful disbelievers. And never do We requite in such a way except those who are ungrateful.}. [Saba: 15-17].

This verse was revealed concerning the people of Saba who use to enjoy great blessings in their land and in their lives. They use to revel in their extensive provisions such as crops and fruits. Allaah had sent to them a Messenger who ordered them to eat from Allaah's provisions and thank Him for it by directing all worship unto Him. Hence they were upon this for time willed by Allaah. After a while, they abandoned the worship of Allaah alone and paying gratitude for His blessings upon them. They turned to the worship of other than Him, The Most High, so He raised against them the flood of 'Arim, which was a torrential rainstorm. It is narrated from Ibn 'Abbaas and others that 'Arim was the name of the valley from which the flood came and in which they had built a dam. Hence their land was flooded including their crops and fruit gardens. Allaah transformed them into gardens producing bitter fruit, tamarisks and a few lote trees. Then, The Most High commenced to clarify that the punishment that had descended upon them was indeed a recompense for their ingratitude towards the blessings that He had bestowed upon them. Thus, only such ingrates towards the favours of Allaah, The Most High, are punished like so.[371] Hence the *Sunnah* of Allaah concerning ingrates who do not pay gratitude towards Him for His blessings, is that they are punished as mentioned in this verse, just like the people of Saba were punished.

264-The *Sunnah* of Allaah concerning the exchange of blessings.

The Most High has said,

{…Verily! Allaah will not change the condition of a people as long as they do not change the state of their own selves…}. [Ar-Ra'd: 11].

That is to say, Allaah, The Most High, does not change the blessings and good condition of a people by retracting this from them until they change what is in themselves, meaning the good state of their souls. If they alter this, they will lose the blessings that they enjoy.[372] Raazi states concerning this verse, *"The explanation of all the scholars of Tafseer indicate that its meaning is; Allaah, The Most High, will not change the favourable state that they enjoy by dealing retribution upon them except if they become disobedient and corrupt."*[373]

265-Another verse from the *Quraan* indicating towards this *Sunnah*.

The Most High has said,

{That is because Allaah will never change a blessing that He has bestowed upon a people until they change what is in their own selves. And verily, Allaah is All-Hearer, All Knower.}. [Al-Anfaal: 53].

---

371 *Tafseer Ibn Katheer: 3/530, Tafseer az-Zamakhshari: 3/573-574* and *Tafseer al-Aaloosi: 22/126.*
372 *Tafseer az-Zamakhshari: 2/517* and *Tafseer al-Aaloosi: 13/16.*
373 *Tafseer ar-Raazi: 19/22.*

That is to say, it has never been from the way of Allaah, The Most High, nor from His general *Sunnah* concerning His creation, that He should withdraw a blessing that He has bestowed upon a people until they change the good condition of their souls by which reason they had deserved this blessing.[374] Hence, Allaah, The Most High, bestows His blessings upon a people or a nation if they have belief, exhibit noble manners and perform good deeds. If they are consistent in these qualities then these blessings shall remain with them in accordance to the general *Sunnah* of Allaah concerning His creation. However if they change these beliefs, noble manners and performance of good deeds Allaah will retract His blessings from them. Hence the wealthy would become poor, the honoured disgraced and the strong weak. This is a customary principle concerning peoples, nations and individuals.[375]

266-The Islamic group and the *Sunnah* of Allaah concerning the exchange of blessings.

The *Sunnah* of Allaah concerning the exchange of blessings also applies to the Islamic group. As long it adheres to the *Sharee'ah* of Allaah in its activities and holds tight to the rope of Allaah in unison, then the blessings of Allaah, such as assistance, victory and aversion of evil will remain with it. However if it fails to comply with the *Sharee'ah* of Allaah in its activities and dissolves its own unity then Allaah's blessing of assistance shall be withdrawn from it in proportion to its abandonment of the causes of such blessings.

---

374 *Tafseer al-Manaar: 10/36.*
375 *Tafseer al-Manaar:10/37.*

Chapter Eleven

The *Sunnah* of Allaah concerning sins and evil actions.

[The law of sins and evil actions]

267-The definitions of 'sin' and 'evil actions'.

The word sin is used to denote every action that has a detrimental end. The Most High has said,

{…So Allaah seized them for their sins…}. [Aale-'Imraan: 11].[376]

An evil action is a wicked deed and it is the opposite of a good deed, The Most High has said,

{Yes! Whosoever earns an evil deed…}. [Al-Baqarah: 81].

Evil is everything that causes anguish to a person regarding the affairs of this world and the next, concerning his mental and physical state. Evil is also a wicked action, The Most High has said,

{…whosoever works evil shall have the recompense thereof…}. [An-Nisaa: 123].

Good and evil are of two considerations. The first is in accordance to the *Sharee'ah* and intellect such as the saying of The Most High,

{Whosoever brings a good deed shall have ten times the like thereof and whosoever brings an evil deed shall have only the recompense of the like thereof…}. [Al-An'aam: 160].

The second is good and evil in accordance to a person's nature, what his nature finds easy or difficult, such as His saying, The Most High,

{Then We changed the evil for the good until they increased in number and in wealth…}. [Al-'Araaf: 95].[377]

268-Disobedience and its relation with sins.

The term 'disobedience' is used in the same context as sin and evil actions because it signifies abandoning compliance to a command.[378] That is to say, abandoning the

---

[376] *Mufradaat Ghareeb al-Quraan: p.181.*
[377] *Mufradaat Ghareeb al-Quraan: p.253.*
[378] *Mufradaat Ghareeb al-Quraan: p.337* and *Al-Mu'jam al-Waseet: 2/612.*

obedience of the one whom it is obligatory to obey, i.e. Allaah, The Most High. For it is compulsory to comply with His *Sharee'ah*, which He has revealed to His Messenger, Muhammad (S.A.W), in order for him to transmit it to the people. Hence disobedience, sin and evil actions are all abandonment of obedience unto Allaah and are considered to be wrong and entail detrimental consequences.

269-Whosoever perpetrates evil shall receive the recompense thereof.

Perpetration of evil deeds necessitates their recompense regardless of who the perpetrator is. The *Sunnah* of Allaah concerning this is firmly established and applies to all, not a single individual, group or nation are exempted. There is no preferential treatment for any in the application of this general *Sunnah*, for Allaah is the Lord of existence and all are equal in accordance to this *Sunnah*. Hence, every person that commits evil shall find his requital. Whosoever claims that he is exempt from this is gravely mistaken. Allaah, The Most High, states, clarifying this *Sunnah*,

{…whosoever works evil shall have the recompense thereof…}. [An-Nisaa: 123].

Imaam Qurtobi states in his *Tafseer* of this verse, "*The majority of the scholars maintain that the context of this verse is general, hence the disbeliever and the believer are recompensed for their evil deeds…*"[379]

270-The recompense for an evil action is similar to it.

Recompense for an evil action is in proportion to the evil action, The Most High has said,

{Whosoever does an evil deed will not be requited except with the like thereof…}. [Ghaafir: 40].

This is because an increase therein, that is in the magnitude of the recompense deserved, would be transgression and this is not permissible, even against transgressors. As for an increase in what a person deserves for a good deed, this is praiseworthy because such a deed is commendable.[380]

271-Allowing evil is a sin, which necessitates a general punishment.

The Most High has said,

{And fear the *Fitnah*, that it should not only afflict those of you who do wrong and know that Allaah is severe in punishment.}. [Al-Anfaal: 25].

His saying, The Most High,

---

[379] *Tafseer al-Qurtobi: 5/396.*
[380] *Tafseer az-Zamakhshari: 4/168.*

{And fear the *Fitnah*…}

…means sin. This sin has been further explained to be allowing evil to exist in society, tactfully avoiding enjoining the good and forbidding the evil, the appearance of innovations and lazing back from *Jihaad*.[381] The more correct opinion concerning the word *Fitnah* in this verse is that it means the permitting of evil in society and not forbidding it. Ibn 'Abbaas (R.A) states concerning this verse, *"Allaah has ordered the believers not to permit evil amongst themselves lest punishment should overcome them all."*[382]

272-The reason for this general punishment.

It could be argued that an affirmed principle in the *Sharee'ah* is that the one who commits a sin is the one punished, The Most High, has said,

{…and no bearer of burdens shall bear the burden of another…}. [Al-An'aam: 164].

Every soul is as a hostage to its own sins, for none is held responsible for the sin of another. Hence every punishment is related to the one who perpetrated its causes. So what is the reason here for the punishment engulfing all and not specifically the one who committed the sin?

The Answer: Just as it is obligatory for the perpetrator of the sin to refrain from it, it is also compulsory upon the remainder to repudiate and renounce it. If they do not do this then they are all sinful, the one perpetrating the sin, for his committing it and the others for remaining silent and being pleased with it. For Allaah, in accordance to His Wisdom, has ruled that the one pleased with evil is like the one who commits it, hence they are all engulfed in punishment for they are all sinful.[383]

273-An objection and it refutation.

However it could be said that the remainder tried to renounce the evil with their tongues but it remained and they couldn't terminate it physically. It could even be that they weren't able to renounce it with their tongues. Hence they resorted to repudiating it with their hearts. It has been mentioned in a *Hadeeth*,

"He amongst you who witnesses an evil should change it with his hand, if he cannot then with his tongue, if he cannot then with his heart, and this is the weakest level of belief".

So what would the reason for them all being punished in this situation?

The answer: It is incumbent upon those who are unable to eradicate evil to leave this country in which such evil is being committed. Qurtobi mentions in his *Tafseer*, *"If it is not eliminated -i.e. evil- it is obligatory upon those who renounce it with their hearts to migrate from this country and this is what the Salaf have mentioned, may Allaah be pleased with*

---

381 *Tafseer az-Zamakhshari: 2/211* and *Tafseer al-Aaloosi: 9/192.*
382 *Tafseer Ibn Katheer: 2/299* and *Tafseer al-Qurtobi: 7/391.*
383 *Tafseer Ibn al-'Araby: 2/836.*

them. Ibn Wahb narrates from Malik, that he said; The land in which evil is openly perpetrated should be migrated from and one should not settle there."[384]

274-A question and its answer.

He who cannot eradicate such evil physically, nor can he migrate from such an evil land, but can only renounce it with his heart, should it be that he too be overwhelmed with this general punishment and be considered to be in rank with the guilty or those who are pleased with this evil?

The answer: Yes, the punishment would engulf him as well, it would be as a purification for him and then he would be resurrected on the Day of Judgement upon his intention. Muslim narrates upon the authority of Zaynab Bint Jahsh, that she said; *I said, "O Messenger of Allaah, should we be destroyed whilst there are the pious amongst us? He replied,*

"Yes, if evil increases."

Imaam Nawawiy states in his explanation of this *Hadeeth*, *"The majority of the scholars have explained 'evil' here to mean immorality and lewdness. It has also been said to specifically mean adultery. The apparent meaning is general disobedience, hence the meaning of the Hadeeth is; A general destruction can occur if evil increases even though there might be some pious people."*[385]
Bukhaari narrates in his *Saheeh* upon the authority of Ibn 'Umar (R.A), that he said; *The Messenger of Allaah (S.A.W) said,*

"If Allaah sends a punishment upon a people, it afflicts whoever is amongst them, then they are raised upon their deeds."

Ibn Hajr al-Asqalaany states in his explanation of this *Hadeeth*, *"**'If Allaah sends a punishment upon a people'**, that is to say, retribution for their evil actions**, 'it afflicts whosoever is amongst them'**. Those intended here are those who are amongst them but do not share their view. **'Then they are raised upon their deeds'**, that is to say, each one of them is raised according to his actions, if he was pious, his end will be good, and if not, his end will be evil. Hence this is a purification for the pious and retribution for the disobedient."*[386]

275-The disbelievers fear the believers, due to their disbelief.

Disbelief and *Shirk* are the two greatest forms of disobedience and it is from the *Sunnah* of Allaah to throw into the hearts of the disbelievers and the *Mushrikeen* fear every time they meet the believers in battle. The Most High has said,

---

[384] *Tafseer al-Qurtobi*: 7/392.
[385] *Al-Minhaaj Sharh Saheeh Muslim by Imaam Nawawiy: 18/3-4.*
[386] *Fath ul-Baari Sharh Saheeh al-Bukhaari* by *Ibn Hajr al-'Asqalaany: 13/60.*

{We shall cast terror into the hearts of those who disbelieve because they have joined others in worship with Allaah, for which He has sent no authority, their abode will be the fire and how evil is the abode of the wrong doers.}. [Aale-'Imraan: 151].

The scholars of *Tafseer* have differed as according to this promise, was it specifically for the battle of Uhud or is it general for every time? Many of them maintain that it was specifically for the battle of Uhud because all of the previous verses narrate this particular event. The second opinion states that this promise is not specifically for the battle Uhud, rather it is general, for this promise of Allaah is realized every time the believers meet the disbelievers in battle. Hence Allaah will cast fear into their hearts so that the believers may defeat them and thus Islaam may become victorious over the rest of the religions.[387] This second opinion clarifies a general *Sunnah* of Allaah, The Most High, that His promise is current and standing, that He will cast terror into the hearts of the disbelievers every time they meet the people of *Eemaan*. However it essential that real *Eemaan* be present in the hearts of the believers so that Allaah, The Most High, may fulfil this promise.[388] Those who were primarily addressed by this verse and were promised by Allaah this promise are the companions of the Messenger of Allaah (S.A.W). They are the ones who Allaah has mentioned their fine qualities in the Noble *Quraan*, such as true *Eemaan*, love of Allaah and His Messenger and their preferring of this love above everything else. He has also mentioned their spending of their wealth and souls in the cause of Allaah, their migration from their land, families and wealth in order to give victory to the religion of Allaah. Furthermore, He has recalled their complete submission to His *Sharee'ah* and other such fine qualities.[389] Hence the *Sunnah* of Allaah concerning His casting of fear into the hearts of the disbelievers whilst in battle with the believers concerns those real believers whom in which the essence and characteristics of *Eemaan* have been established. The effects of which are apparent in their words and actions.

276-Sins destroy their perpetrator.

The Most High has said,

{Have they not seen how many a generation before them We have destroyed whom We had established in the Earth such as We have not established you? And We poured out on them rain from the sky in abundance and made the rivers flow under them. Yet We destroyed them for their sins and We created after them other generations.}. [Al-An'aam: 6].

It is clear from this verse that Allaah annihilated them because of the sins that they had committed. This announcement affirms an established reality and a regular *Sunnah*, that is, sins cause the destruction of their perpetrator and it is Allaah Who enacts this punishment. This *Sunnah* is continually in process even though a person may not witness it due to his relatively short lifespan. However this *Sunnah* is firmly established and whole nations yield to it when sins spread amongst them. They are destroyed by either a sudden calamity, as happened to the previous nations or by a slow natural process, which seeps into the very

---

387 *Tafseer ar-Raazi: 9/31-32.*
388 *Fee Dthilaal al-Quraan: 2/5/101.*
389 *Tafseer al-Manaar: 4/179-180.*

essence of the nation as it penetrates deep into the labyrinth of sins whilst believing that it is in safety from destruction.[390]

277-A nation is destroyed because of it sins despite the fact that it is powerful.

The Most High has said,

{Have they not travelled in the land and seen what was the end of those who were before them? They were superior to them in strength and in the traces they left in the land. But Allaah seized them due to their sins. And they had none to protect them from Allaah.}. [Ghaafir: 21].

That is to say, have not those who have denied your message, O Muhammad, travelled through the Earth and reflected upon the end of the previous nations who had also denied their Prophets? Have they not considered the punishment that descended upon them despite the fact that they were far superior to these present disbelievers in power and development of the land? They had constructed buildings, structures and cities, which these present disbelievers cannot possibly match. However, despite their immense power and strength, Allaah seized them due to their sins, that is, due to their disbelief in their Messengers and there was none to protect them from the punishment of Allaah.[391]

278-Sins weaken the defence of the believer against Shaytaan.

The Most High has said,

{Indeed, those of you who turned back on the day the two armies met, it was Shaytaan who caused them to backslide because of some sins that they had earned. But Allaah has indeed forgiven them. Surely, Allaah is Oft-Forgiving, Most Forbearing.}. [Aale-'Imraan: 155].

That is to say, those who fled from the fighting during the battle of Uhud did so because of some sins, which they had committed beforehand. It was these sins that caused a weakness in their hearts and opened a niche through which Shaytaan infiltrated, hence he was able to make them flee from the battle. It is as some of the *Salaf* have said; Indeed, from the reward of a good deed is another good deed after it and from the recompense of an evil deed is another evil deed after it.[392] Hence sins are like a disease for the one who commits them, it weakens the body's defences and opens the way for germs and more disease or it helps to strengthen the sickness already present in the body.

279-Sins are the causes of disasters.

The Most High has said,

---

390 *Fee Dthilaal al-Quraan: 3/7/129-130.*
391 *Tafseer Ibn Katheer: 4/76.*
392 *Tafseer ar-Raazi: 9/51, Tafseer Ibn Katheer: 1/418* and *Tafseer al-Manaar: 4/192.*

{And whatever disaster befalls you it is because of what your hands have earned. And He pardons much.}. [Ash-Shoora: 30].

That is to say, O people, you are not struck by a calamity from the calamities of this world, such as disease, difficulties, pain, drought, flooding and that similar except…

{…**because of what your hands have earned…}**

That is to say, because of the sins you have perpetrated.

{… **And He pardons much.}**

That is to say, He forgives many sins and He does not punish you immediately for them. It is also said, neither does he punish for such sins latter.
Sheikh ul-Islaam Ibn Taymiyyah states, *"It is well known, due to the signs that Allaah has shown to us in the horizons and in ourselves and what we have witnessed in His Book, that sins are the causes of disasters. The Most High has said,*

{And whatever disaster befalls you it is because of what your hands have earned. And He pardons much.}. [Ash-Shoora: 30].

He, The Most High, also said,

{Indeed, those of you who turned back on the day the two armies met, it was Shaytaan who caused them to backslide because of some sins that they had earned. But Allaah has indeed forgiven them. Surely, Allaah is Oft-Forgiving, Most Forbearing.}. [Aale-'Imraan: 155].[393]

280-Those calamities that are not caused by sins.

It is more common that the disasters that afflict a person are the consequences of sins, however there are people who are struck with such calamities without having committed any sin, Zamakhshari states, *"As for those who are sinless such as the Prophets, young children and the insane, if they are afflicted with pain or similar, it is for a great reward and a general benefit."*[394] Qurtobi mentions in his *Tafseer*, *"…and 'Ikrimah said; Not even a slight harm afflicts a slave or that which is greater, except that it is due to a sin that Allaah would not have forgiven except through this or the slave attains a degree that he would not have been able to reach except through this."*[395]

281-The correct stance concerning disasters that afflict the individual and the Islamic group.

---

393 *Risaalah al-Amr bil-Ma'roof wan-Nahiy anil-Munkar* by *Ibn Taymiyyah: p.31.*
394 *Tafseer az-Zamakhshari: 4/226.*
395 *Tafseer al-Qurtobi: 16/31.*

The correct stance concerning disasters, which occur to individuals and Islamic groups, should be based on four elements:

1- Recognition of their causes.
2- To blame one's self not others.
3- Protection against disasters.
4- Striving in the face of calamities in combination with patience.

In what is to follow we shall discuss, in brief, these elements.

282-Firstly: Recognition of the causes of disasters.

It is incumbent upon the individual or the Islamic group to comprehend, with certainty, the meaning of the following noble verse,

{And whatever disaster befalls you it is because of what your hands have earned…}. [Ash-Shoora: 30].

It is obligatory for them to remember this fact, rather it should be vocalised so that no hidden objection towards what has befallen them occurs in their hearts, harbouring the claim that they have done nothing to deserve this. This is because this hidden objection, whether it is voiced or expressed in actions, contains self-praise and more dangerously the notions of disbelief and apostasy, for it constitutes to accusing Allaah of transgression. The Muslim and the Islamic group are in continuous dire need of affirming the essence of *Eemaan* and avoiding all that contradicts this, such as disbelief and apostasy. If they fail in this they shall lose the help of Allaah and deserve His punishment.

283-Secondly: To blame one's self and not others.

From the trials that the Muslims have been afflicted with, whether it be on an individual basis or collectively, is that they blame others and not themselves if they are struck with a calamity. You find them in deep search for those who they can blame for what has befallen them and they overlook themselves, for the do not even partially take the blame for what has struck them. If they lose a land from their lands, such as Palestine, they cry; The invaders are responsible! They then begin to blame and curse them, in doing so they realize in themselves the old Arab saying; You heaped abuse upon them but they got away with the camels. If tyrannical rulers overpower them, they claim that this is from the plotting of the disbelievers against them, they are the ones responsible for installing them in power. If a dispute occurs between two groups or countries, they maintain that this is from the work of the Jews and their helpers. Thus, in such a fashion this habit has gained root amongst the Muslims, that is blaming others and not one's self at the occurrence of a disaster. This stance is incorrect according to the intellect and the *Sharee'ah*.
As for the intellect, the colonial powers and the Jews are known for their enmity against the Muslims, and an enemy never wants good for his adversary. Is there in their saying; *"*This is from the work of the colonial *powers"*, something new, or a recent discovery? The work of Shaytaan and his helpers is totally directed towards causing disruption, corruption and harming the believers and for this reason he is the rejected one, and his helpers, hence what is the purpose in blaming them?

The colonial powers could never have achieved their goal if it were not for the negligence of the Muslims who allowed openings to form through which the enemies infiltrated and perpetrated what they did. The tyranny of the oppressive rulers whom the colonial powers supposedly installed, could never remain in power were it not for the assistance of the people and their inclination towards them and their transgression. Therefore, why do they blame the colonial powers for supposedly installing these tyrants? Whilst they do not blame themselves for serving, assisting and establishing their authority?
This stance of theirs, that is, blaming others and not themselves, is wrong according to the *Sharee'ah* because Allaah, The Most high, has clarified that whatever afflicts us is due to own selves, He has said,

{And whatever disaster befalls you it is because of what your hands have earned...}. [Ash-Shoora: 30].

This necessitates that we blame ourselves and not others, therefore we are the blameworthy ones. He, The Most High, has further clarified who is to blame at the strike of a calamity, He has said,

{What is the matter with you, that when a disaster strikes you, although you struck your enemies with twice as much, you say; From where has this come to us? Say; It is from yourselves…}. [Aale-'Imraan: 165].

Hence, Allaah, The Most High, has defined those to blame at the event of a disaster, our own selves. Thus it is not permissible according to the *Sharee'ah* to absolve ourselves and to cast the blame upon others.

284-The benefit behind blaming one's self and not others.

Blaming one's self at the advent of a disaster is extremely beneficial because it motivates the one afflicted to strive to eradicate the causes that led to the disaster and to prepare what is needed to remedy the situation and prevent its future reoccurrence. This is very important and it is what the enemies fear, for they do not fear the blame of the Muslims nor their cry that what has befallen them was because of the colonial powers. Rather what they fear is that the Muslims should comprehend the hidden cause for their afflictions, that is their own selves and their own negligence. Consequently this understanding would cause them to remedy this real root of their afflictions, sending the plots of the colonial powers back upon themselves and causing them to regain all their rights that were taken from them, whether this be land, wealth resources or authority.
This is the correct methodology to alleviate the calamities that have befallen the Muslims and this is what frightens the colonial powers. It is incumbent upon the Islamic group to explain to the people what we have mentioned and for it to apply this to itself. If it sees failure or stoppage in its activities or desertion of the people from around it, it should begin by examining itself. Has any of these been caused by negligence on its behalf or slackness in rising to its obligations, if so, this should be remedied immediately. Or was there an external cause over which the group has no control or an increase in ignorance and corruption amongst the people? This would require that it increase its efforts in *Da'wah*.

285-Thirdly: Protection against disasters.

The third constituent of the correct stance concerning disasters that afflict the Muslim and the Islamic group is the protection against their occurrence just like a person defends himself against disease. Taking the correct precaution, that is adherence to the *Sharee'ah* and taking every care as not to disobey it can prevent such calamities. This strict obedience, which is continual and exact, averts disasters as in accordance to the *Sunnah* of Allaah, The Most High. What we have just mentioned is indicated by the saying of The Most High,

{Indeed, those of you who turned back on the day the two armies met, it was Shaytaan who caused them to backslide because of some sins that they had earned. But Allaah has indeed forgiven them…}. [Aale-'Imraan: 155].

We have previously mentioned, in the *Tafseer* of this verse, that sins weaken the defence of a Muslim against Shaytaan and consequently he can cause the Muslim to disobey.[396]

286-Fourthly: Striving in the face of calamities in combination with patience.

Patience is essential for a Muslim and the Islamic group and it is from the important factors, which cannot be dispensed of in achieving the goal and realizing victory over obstacles and enemies. Likewise, patience is crucial for the Muslim and the Islamic group at the advent of disaster, so that it and its effects may be passed. Patience can be encouraged by remembering what has been revealed in the *Sharee'ah* concerning the command to display it, its reward, the good ending deserved for its display in this world and the next, and the good tidings for the patient. Those who know that they are merely the slaves of Allaah and that He is their Master and thus the Master acts as He wishes with His property. Those who realise that they shall return to Allaah and He will reward them for their patience with the best of rewards. The Most High has said,

{And We shall certainly test you with something of fear and hunger and loss of wealth, lives and fruits however give glad tidings to the patient. Those who when afflicted with calamity say: Truly to Allaah we belong and truly unto him we shall return. They are the ones upon whom there are blessings from their lord and mercy and it is they who are the guided.}. [Al-Baqarah: 155-157].

287-Striving in the face of disaster does not contradict patience.

Of the false notions that a Muslim or an Islamic group may hold is that to strive in the face of disaster contradicts patience. This is a mistake and incorrect because the reality of patience is to be firm upon what the *Sharee'ah* has ordered whilst you are performing the command of Allaah or what He has permitted. The *Sharee'ah* has ordered that harm be repelled even though everything is from the Decree of Allaah, The Most High. It is from the legislated matters to eliminate such calamities that can be repelled by eradicating their causes. It is incumbent upon the individual, the Islamic group and the whole *Ummah* to take the necessary legislated means that can remedy the afflictions that have descended

[396] See paragraph 278.

upon them. They should display patience upon this and be firm, for Allaah, The Most High is always with the patient.

Chapter Twelve

The *Sunnah* of Allaah concerning *Eemaan, Taqwa* and pious deeds.

[The law of *Eemaan, Taqwa* and pious deeds]

288- The definition of '*Taqwa'*.

Sheikh ul-Islaam, Ibn Taymiyyah states, *"Taqwa incorporates performing the command of Allaah and avoiding what He has forbidden."*[397] Asfahaany cites, *"Taqwa according to the Sharee'ah is to protect one's person from sin by leaving the forbidden."*[398] Thus *Taqwa* can be said to be protection of the self from sin and thus punishment, by performing the obligations and leaving the prohibitions in accordance to the *Sharee'ah*.

289-The definition of '*Eemaan'*.

Eemaan is the submission of one's self to the truth through belief. It combines three elements, belief of the heart, affirmation of the tongue and deeds, which are in accordance to this. Each of these separate elements, belief, true speech and pious deeds can also be called *Eemaan,* The Most High has said,

{…And Allaah would never make your faith to be lost…}. [Al-Baqarah: 143].[399]

That is to say, your prayers. The Most High has also said,

{…but you will never believe us even when we speak the truth.}. [Yoosuf: 17].

It is said that this means, be convinced in us.[400]

290-The definition of 'Pious deeds' or 'work'.

A deed or work is every action that stems from a living being accompanied by an intention. It is more specific that an action because and an action can emanate from an animal but have no intention behind it. The word 'work' has not been used in connection with animals except for in the term, 'work animal'. The word 'deed' can be used in relation to pious deeds and evil ones, The Most High has said,

{Verily those who believe and work righteous deeds…}. [Maryam: 96].

---

397 *Majmu' al-Fataawa* by *Sheikh ul-Islaam Ibn Taymiyyah: 8/526.*

398 *Mufradaat Ghareeb al-Quraan by Raaghib Al-Asfahaany: p.530-531.*

399 This verse was revealed in reference to the prayers that the Muslims had offered towards Jerusalem before the *Ka'bah* was made the direction for prayer.

400 *Mufradaat Ghareeb al-Quraan by Raaghib Al-Asfahaany: p.530-531.*

The Most High has also said,

{And those who commit evil deeds and then repented afterwards…}. [Al-'Araaf: 153].[401]

291-From the fruits of *Taqwa* is the '*Furqaan'*, criterion, bestowed to those who fear Allaah.

The Most High has said,

{O you who believe! If you obey and fear Allaah, He will grant you a *Furqaan* and expiate you of your sins, and forgive you. And Allaah is the Owner of the Great Bounty.}. [Al-Anfaal: 29].

The word '*Furqaan'*, criterion, in the verse has a wide meaning just like the word *Taqwa*. If we liken *Taqwa* to a fruit tree then the *Furqaan*, criterion is the fruit. The word '*Furqaan'* in the root of the Arabic language means the divider between two things. Therefore the meaning of the verse is, if you fear Allaah in all that it is obligatory for you to fear Him in, in relation to His religion, His *Sharee'ah* and His *Sunnah* regarding His creation, He will bestow in your hearts an aptitude based on knowledge, guidance and light, by which you will be able to differentiate between the truth and falsehood. He will also grant you victory, which will distinguish between the champions of the truth and those upon falsehood, by granting honour to the believers and disgrace to the disbelievers. Furthermore He will make an exit for you from doubtful matters and save you from the difficulties of this world and the torment of the next.[402]

292-Whosoever fears Allaah, He will make an exit for him.

The Most High has said,

{…and whosoever fears Allaah, He will make a way for him. And He will provide for him from where he could never imagine. And whosoever puts his trust in Allaah, then He will suffice him…}. [At-Talaaq: 2-3].

That is to say, he who fears Allaah by performing what he has been ordered to and by avoiding what he has been forbidden from, Allaah will make an exit for him from every difficult situation and provide for him from sources he could never imagine or even hope for and He will bless him in what He gives him. Furthermore, he who trusts in Allaah, that is, entrusts his affairs to Him, Allaah will suffice him from his worries.[403]

293-Allaah is with those who fear Him.

---

401 *Mufradaat Ghareeb al-Quraan* by *Raaghib Al-Asfahaany: p.348.*

402 *Tafseer az-Zamakhshari: 2/214, Tafseer Ibn Katheer: 2/300, Tafseer al-Aaloosi: 9/196, Tafseer al-Qurtobi: 7/396* and *Tafseer ar-Raazi: 15/153.*

403 *Tafseer Ibn Katheer: 4/379, Tafseer al-Qurtobi: 18/159-160* and *Tafseer al-Aaloosi: 28/138.*

The Most High has said,

{Truly, Allaah is with those who fear Him and those who do good.}. [An-Nahl: 128].

Hence, Allaah, The Most High, is with those who fear Him through His assistance, granting of victory and guidance. This is a special accompaniment for those who fear Him, like the saying of the Prophet (S.A.W) to Abu Bakr whilst they were in the cave as reported by Allaah in His saying,

{…he said to his companion; Be not sad, surely Allaah is with us…}. [At-Tawbah: 40].

The meaning of His saying,

{… and those who do good.} [An-Nahl: 128]

…is, those who avoid the forbidden and perform the obligatory, for they are the ones who Allaah protects, assists and gives victory to against their enemies.[404]

294-Allaah's assistance in war for those who fear him.

The Most High has said,

{Yes, if you hold on to patience and piety, and the enemy comes rushing at you, your Lord will help you with five thousand angels having marks of distinction.}. [Aale-'Imraan: 125].

That is to say, if you display patience whilst confronting the enemy and fear disobeying Allaah, He will reinforce you with what He has mentioned in this noble verse.[405]

295-Prosperity is attained through *Eemaan* and *Taqwa*.

The Most High has said,

{And if the people of the towns had believed and had *Taqwa*, We would have certainly opened for them blessings from the heaven and the earth, but they denied (the Prophets). So We seized them for what they use to earn.}. [Al-'Araaf: 96].

That is to say, if the inhabitants of the towns had believed in Allaah, His Angels, Books, Messengers and the Last Day in addition to avoiding what Allaah had prohibited, He would have opened for them blessings from the sky and the earth. That is to say, rain and crops, however they denied the Prophets, so Allaah seized them with drought due to that which they use to commit of disbelief and disobedience.[406]

---

404 *Tafseer Ibn Katheer: 2/592-593.*
405 *Tafseer al-Qurtobi: 4/195.*
406 *Tafseer ar-Raazi: 13/185.*

296-The reward of the believer who fears Allaah is in this world and the next.

The Most High has said,

{…and We make not lost the reward of those who do good. And verily the reward of the Hereafter is better for those who believe and use to fear Allaah.}. [Yoosuf: 56-57].

That is to say, Allaah, The Most High, rewards those who do good, those who combine *Eemaan* and *Taqwa*. He rewards them in this world and in the next, however the reward of the next world is better for them because it is permanent whilst that of this world is only temporary. Sufyaan Ibn 'Uyaynah states, *"The believer is rewarded for his good deeds in this world and in the next whilst the disbeliever receives his good in this world and he has no share in the next."*[407]

297-Allaah grants victory to the believers.

The Most High has said,

{Verily, We will indeed make victorious Our Messengers and those who believe in this worldly life and on the Day when the witnesses will stand forth.}. [Ghaafir: 51].

That is to say, Allaah grants them victory in both worlds, causing them to defeat their enemies in this world through the use of force and intellectual evidence even if they are sometimes defeated. This is as test for them from Allaah, The Most High, however the final victory is always theirs.[408]

298-Allaah's deliverance of the believers.

The Most High has said,

{Then do they wait except for like that of the days of those who passed away before them? Say; Wait then, I am with you amongst those who wait. Then We save Our Messengers and those who believe. Likewise, it is incumbent upon Us to save the believers.}. [Yoonus: 102-103].

The meaning of which is, do those who deny you, O Muhammad, wait for a retribution and a punishment similar to that of the previous nations that denied their Messengers. Allaah had destroyed them and saved His Messengers and believing followers. Likewise Allaah will save the believers in a similar fashion and destroy the *Mushrikeen* alone, as He has annihilated similar *Mushrikeen* before. The *Sunnah* of Allaah has passed that if He sends down a punishment upon a people, He saves from amongst them the Messengers and the believers.[409]

---

[407] *Tafseer az-Zamakhshari: 2/483* and *Tafseer al-Qurtobi: 9/219-220.*
[408] *Tafseer az-Zamakhshari: 4/172* and *Tafseer al-Qurtobi: 15/322.*
[409] *Tafseer Ibn Katheer: 2/434, Tafseer al-Qurtobi: 8/387, Tafseer al-Aaloosi: 11/195-196, Tafseer*

299-The believers are the victors.

The Most High has said,

{So do not become weak or be sad and indeed you will be superior in victory if you are indeed true believers.}. [Aale-'Imraan: 139].

That is to say, do not become weak or fainthearted O companions of Muhammad (S.A.W) in the *Jihaad* against your enemies due to what has afflicted you. Do not be sad at the defeat that befell you in the battle of Uhud.

{… you will be superior in victory…}

That is to say, for you is the final victory.

{… if you are indeed true believers.}

For indeed *Eemaan*, necessitates strength of the heart, increases confidence in Allaah, The Most High, and causes little weight to be given to enemies.[410]

300-There is no way for the disbelievers over the believers.

The Most High has said,

{…and never will Allaah grant to the disbelievers a way over the believers.}. [An-Nisaa: 141].

That is to say, the disbelievers will never have a way above the believers because of the disbelief of one group and the belief of the other, as long as the believers fulfil the rights of *Eemaan* and follow the guidance. The word 'way' here is an indefinite noun in a negative context therefore this indicates generality. The negation of the disbelievers gaining a 'way' over the believers is general, in this world and the next, therefore there is absolutely no way for the disbelievers over the believers. The disbelievers have not managed to defeat the Muslims in the politically motivated wars because of the fact that they were disbelievers, rather it was because they became more acquainted with the *Sunnah* of Allaah concerning His creation and they followed this closely whilst the Muslims had left it.[411] It is also possible that the meaning is, Allaah will not grant to the disbelievers a way over the believers in this world, by causing the believers to be over powered completely, even though they may be defeated from time to time, the final victory is for them in this world and in the next as Allaah, The Most High has said,

{Verily, We will indeed make victorious Our Messengers and those who believe in this worldly life and on the Day when the witnesses will stand forth.}. [Ghaafir: 51].[412]

---

az-Zamakhshari: 2/373 and *Tafseer ar-Raazi: 17/170-171.*

410 *Tafseer Ibn Katheer: 1/408, Tafseer al-Qurtobi: 4/217* and *Tafseer al-Aaloosi: 4/65.*

411 *Tafseer al-Manaar: 5/567.*

412 *Tafseer Ibn Katheer: 1/567.*

The apparent, is that the verse is general, including this world and the next for it is a clear promise from Allaah, The Most High, that there will be no way for the disbelievers over the believers. These believers are the ones who the reality of *Eemaan* has been realized in their hearts and then this has emerged in the form of good deeds, *Jihaad* for Allaah's sake, complete sincerity and absolute submission to His *Sharee'ah* to such an extent that there is nothing in their essence that contradicts this. The disbelievers may sometimes achieve a 'way' over the believers due to a breach opening in their *Eemaan*. From the requirements of *Eemaan* is the preparation of the necessary strength at all times, ready for *Jihaad* in the cause of Allaah and beneath this flag only, free from any other intentions. The defeat of the Muslims will be in proportion to the breach that has occurred in their *Eemaan* and then the victory will return to them once they have remedied this breach.[413]

301-Handsome affluence for the believer who fears Allaah.

From the general *Sunnah* of Allaah, The Most High, concerning His creation is that He facilitates the ways of nice living and comfort for the people of *Eemaan* and *Taqwa*, pouring His blessings upon them. The Most High has said,

{Alif, Laam, Ra, This is a Book, the Verses thereof are perfected and then explained in detail from One Who is All Wise, Well Acquainted. Worship none but Allaah. Verily I am unto you from Him a warner and a bringer of glad tidings. And seek the forgiveness of your Lord, and turn to Him in repentance that He may grant you good enjoyment, for a term appointed and bestow His abounding grace to every owner of grace…}. [Hood: 1-3].

Our Prophet Muhammad (S.A.W) sought from his people that they should believe in Allaah and His Messenger, have *Taqwa*, worship Him alone, turn to Him in repentance, seek His forgiveness for past sins and future ones and to remain upon this. If they were to do this, Allaah would grant them a 'good enjoyment', which would be the fruit of their worship, obedience and repentance to Him. This 'good enjoyment' includes everything that they would benefit from in their lives, such as extensive provisions, comfortable living, security, tranquillity and relentless blessings. Furthermore, this 'good enjoyment' would continue for the rest of their lives. His saying, The Most High,

{…and bestow His abounding grace to every owner of grace…}

…means, He will reward every person who works pious deeds in this world and in the next.[414]

302-Increased productivity and strength through *Eemaan* and *Taqwa*.

From the *Sunnah* of Allaah, The Most High, concerning His creation is the attainment of rain, comfortable living and an increase in strength for the people of *Eemaan*. The Most High relates the saying of the Prophet Hood (A.S),

---

[413] *Fee Dthilaal al-Quraan: 1/2/263-264.*

[414] *Tafseer az-Zamakhshari: 2/378, Tafseer al-Qurtobi: 9/3-4, Tafseer al-Aaloosi: 11/207, Tafseer al-Manaar: 12/7* and *Fee Dthilaal al-Quraan: 4/12/27.*

{And to 'Aad We sent their brother Hood. He said; O my people, worship Allaah, you have no other god but Him. Certainly you do nothing but invent lies. O my people, I ask you no reward for it. My reward is only from He Who created me. Will you not then understand? O my people, ask forgiveness from your Lord and then repent to Him, He will send you abundant rain and add strength to your strength, so do not turn away as criminals.}. [Hood: 50-52].

The meaning of which is, Hood (A.S) ordered them to worship Allaah alone, which meant belief in Him, obedience to Him, fear of Him and seeking repentance from Him. If they were to do this, Allaah would facilitate their livelihood and send down upon them abundant rain, which is the cause of much good, such as cultivation and milk production. Furthermore, He would have increased them in strength, fertility and honour. He would also have multiplied their wealth, children and other blessings, and He would have given them the ability to benefit from these numerous favours.[415]

303-The believers shall inherit the Earth.

The Most High has said,

{And indeed We have written in the *Zaboor* after We had already written in the *Dthikr*, that My righteous slaves shall inherit the Earth.}. [Al-Anbiyaa: 105].

That is to say, Allaah has ordained in the *Zaboor*[416], the Psalms of Daawood, after He had already ordained in the *Dthikr*[417], the *Tawrah*, that the believers shall inherit the land of the disbelieving nations by conquering them. This is narrated from Ibn 'Abbaas.[418]

304-The believer who strives shall not be deprived of the fruits of his efforts.

The Most High has said,

{Therefore whosoever does righteous deeds whilst being a believer, his efforts will not be rejected. Verily, We record it for him.}. [Al-Anbiyaa: 94].

The meaning of **'his efforts will not be rejected'** is that he will not be deprived of the reward of his deeds.

{…Verily, We record it for him.}

That is to say, his deeds are written in his record of deeds, thus it is impossible that they be lost.[419]

---

[415] *Tafseer Ibn Katheer: 2/449, Tafseer al-Qurtobi: 9/51* and *Tafseer al-Aaloosi: 12/80-81.*

[416] It is also narrated that *Zaboor* here means all Heavenly revealed Books.

[417] It is also narrated that *Dthikr* here means the *Lowh al-Mah-foodth*, The Book that is with Allaah, which contains the knowledge of everything.

[418] *Tafseer az-Zamakhshari: 3/128* and *Tafseer al-Qurtobi: 11/ 349.*

[419] *Tafseer al-Aaloosi: 17/90.*

The Most High has said,

{Whosoever does an evil deed will not be requited except with the like thereof and whosoever does a righteous deed, whether he be male or female and is a true believer, such will enter Paradise where they will be provided therein without account.}. [Ghaafir: 40].

The meaning of which is, whoever commits a sin, he shall not be recompensed except with what is similar to it, meaning, in proportion to it. This is because to increase in the reward for a good deed is kindness and Allaah is the Owner of great favours. For this reason, Allaah has said **'without account'**, as opposing to His saying **'except with the like thereof'**. Meaning that the recompense for an evil action has an exact measure, so that extra retribution may not be dealt upon the sinner. As for the reward for pious deeds, this has no limit, rather it is in accordance to the will of Allaah, as much as He wishes above the magnitude of the good deed.[420] *Eemaan* is a precondition in considering a deed as being righteous and consequently the attainment of reward and the entry into paradise because of it.[421]

305-With *Eemaan* and righteous deeds a good life is achieved.

The Most High has said,

{Whoever works righteousness, whether male or female, whilst being a true believer, We shall indeed give him a good life and We will certainly pay them a reward according to the best of what they use to do.}. [An-Nahl: 97].

This noble verse clarifies a *Sunnah* from the *Sunan* of Allaah, The Most High, a truthful promise from Him, that whoever performs good deeds, whether they are male or female, Allaah will grant him or her a good life in this world, as a reward for their good works. This is in addition to what they will receive in the next world, which is far better in proportion to their actual deeds, which they had worked in this present world.

306-What is intended by 'righteous deeds'.

What is intended by 'righteous deeds', by which a good life and the reward of the Hereafter are achieved, are the deeds that are in accordance with what Allaah has legislated in the *Quraan* and in the *Sunnah* of His Prophet (S.A.W).[422] As for deeds that are at variance with the *Sharee'ah*, they are not considered righteous and they do not qualify for the reward mentioned in this noble verse. It is not a condition that the person be male, for males and females are both equal in their qualification for a good life earned by righteous deeds.

---

420 *Tafseer az-Zamakhshari: 4/168.*
421 *Tafseer al-Aaloosi: 24/71.*
422 *Tafseer Ibn Katheer: 2/585.*

307-The condition of *Eemaan* accompanied by righteous deeds.

It is conditional, rather obligatory, that a person accompanies his pious works with *Eemaan* in order to attain a good life and this is clear from the previous verse in the saying of The Most High,

{…whilst being a true believer…}

This is the position of the scholars of *Tafseer*, Raazi states, *"Eemaan is a condition in order to attain a good life through pious deeds."*[423] Likewise Ibn Katheer states concerning this verse, *"This is a promise from Allaah for he who works good deeds, male or female, from the children of Aadam, after having believed in Allaah and His Messenger."*[424]

308-Is this 'good life' in this world or the next?

This promise of a good life for those who work pious deeds is in this present world. This is the stance of the scholars of *Tafseer*. Zamakhshari states,

{…a good life…}

"This means in this world and this is apparent due to the saying of The Most High,

{…and We will certainly pay them a reward…}

Allaah has promised them the reward of this world and the next, similar to His saying,

{So Allaah gave them the reward of this world and the excellent reward of the Hereafter…}. [Aale-'Imraan: 148].*"*[425]

Raazi mentions in his *Tafseer*, *"This 'good life', does it occur in this world, the grave or the Hereafter? There are three opinions concrning this. The first; Al-Qaadhi states, The more correct opinion is that this occurs in this world due to the saying of The Most High,*

{…and We will certainly pay them a reward according to the best of what they use to do.}

…having been mentioned after the mention of the good life. There is no doubt that what is intended here is the Hereafter."[426] Aaloosi states, concerning the saying of The Most High,

{…We shall indeed give him a good life…}

"More than one scholar has said that this is in this world."[427]

---

[423] *Tafseer ar-Raazi: 19/112.*
[424] *Tafseer Ibn Katheer: 2/582.*
[425] *Tafseer az-Zamakhshari: 2/633.*
[426] *Tafseer ar-Raazi: 19/112.*
[427] *Tafseer al-Aaloosi: 14/226.*

309-What is intended by 'a good life'.

The phrase, 'a good life', encompasses every form of comfort from all possible angles. It has been narrated from Ibn 'Abbaas and others, that they explained it to mean good lawful provisions. It has also been narrated from 'Ali (R.A), Ibn 'Abbaas, 'Ikrimah and Wahb Ibn Manbah that it means contentment. Dhahhaak states that it is lawful provision and worship in this world, he also said that it is performing deeds of obedience with pleasure.[428]
Imaam Ibn Katheer states, *"The correct opinion is that 'a good life' encompasses all of this as is mentioned in the Hadeeth narrated by Imaam Ahmad upon the authority of 'Abdullah Ibn 'Umar, that the Messenger of Allaah said,*

"He has truly succeeded, he who enters Islaam, is provided with minimal provisions and is caused by Allaah to be content with what He has granted him."[429]

Zamakhshari has clarified how 'a good life' would be for those who work righteous deeds and believe, he states, *"...this is because a believer who works pious deeds, whether he be poor or wealthy, lives a good life. If he is wealthy then there is no need for further explanation and if he is poor, he owns that which will brighten his life, that is contentment with Allaah's allotment. As for the wicked, if he is poor then there is no problem concerning his affair and if he is wealthy then his miserliness will not allow him to enjoy his life."*[430]

310-'A good life' is realized through many things.

The reality is that a good life is realized through many things such as, pleasure, peace, tranquillity of the heart, happiness and pleasant living. All of these meanings stem from the heart and are inside the believer. They do not depend upon external matters such abundant wealth, a peaceful place, delicious food, posh expensive clothing and other material objects. We do not deny the fact that such things relax a person and that he enjoys them physically. However true happiness and peace of heart, they are what make a life good and they are not dependent upon external material objects. How fine is the saying of *Shaheed* Sayyid Qutub when he said, *"Of the reward for righteous deeds that are combined with Eemaan is a good life in this world. This life doesn't need to be easy and affluent with wealth, it may be accompanied by this or it may not. There are many things in life, which are within the limit of sufficiency, that make it more enjoyable other than an abundance of wealth, such as, a good relation with Allaah and trust in him. There is also tranquillity in relying upon His protection and pleasure. Furthermore, there is health, peace, contentment, blessings, having a home and love in the heart. There is in addition, happiness at the completion of pious deeds and their effects upon the soul and life. Hence wealth is not the only factor in having a good life, a little of it is sufficient when the heart is linked to what Allaah has, which is far greater, pure and eternal."*[431]

---

[428] *Tafseer Ibn Katheer: 2/585, Tafseer ar-Raazi: 19/112* and *Tafseer al-Aaloosi: 14/226.*
[429] *Tafseer Ibn Katheer: 2/585.*
[430] *Tafseer az-Zamakhshari: 2/633.*
[431] *Fee Dthilaal al-Quraan: 5/12/97.*

311-The good life of a believer does not decrease his reward in the Hereafter.

The good life of a believer, which he leads in this life does not decrease his reward in the next world, rather, Allaah, The Most High, has also promised him that his reward in the next will be in accordance to the best of his deeds in this world. So what reward can be greater than this from such a Generous Lord?[432]

[432] *Tafseer Ibn Katheer: 2/585* and *Fee Dthilaal al-Quraan: 5/12/97.*

Chapter Thirteen

The *Sunnah* of Allaah concerning the inducement to an evil end.

[The law of inducement]

312-The meaning of '*Istidraaj'*, linguistically.[433]

It has been mentioned in *Lisaan al-'Arab*, *"...he brought him closer to him in stages..."*[434]
Raaghib mentions,

*"***{…We shall induce them gradually…}. [Al-Qalam: 44].**

The meaning of which is, We shall seize them step by step, that is by bringing them closer to something, slowly slowly, like the one who ascends or descends in his ascent or descent."[435]
It is also cited in *Al-Mu'jam al-Waseet, "Allaah induced the slave; He granted him respite and did not seize him suddenly."*[436]
Furthermore it is mentioned in *Basaair Dthawi at-Tamyeez, "Allaah induced a person; He drew him slowly slowly towards his punishment."*[437]

313-The meaning of '*Istidraaj'*, inducement according to the scholars of *Tafseer*.

A- Zamakhshari states in his *Tafseer*, *"He induced him into something if he lowered him into it step by step until he entangled him in it."*[438]
B- Qurtobi mentions in his *Tafseer*, *"Inducement means to be seized through stages, stage by stage."*[439]
C- Aaloosi cites in his *Tafseer*, *"Inducement means to move something degree by degree from bottom to top, hence it is to cause ascent or opposite, descent."*[440]

314-Inducement of the disbelievers and the disobedient to an evil end.

The Most High has said,

{…We shall induce them gradually from directions they perceive not. And I will grant them respite. Verily My plot is strong.}. [Al-Qalam: 44-45].

---

433 It should be noted that the following meanings of the word are according to the Arabic language.
434 *Lisaan al-'Arab: 3/92.*
435 *Mufradaat Ghareeb al-Quraan* by *Raaghib Al-Asfahaany: p.167.*
436 *Al-Mu'jam al-Waseet: 1/277.*
437 *Basaair Dthawi at-Tamyeez fee Lataaif al-Kitaab al-Azeez* by *Feeroze-Aabaady: 2/592.*
438 *Tafseer az-Zamakhshari:*
439 *Tafseer al-Qurtobi: 7/329.*
440 *Tafseer al-Aaloosi: 9/126.*

From the *Sunnah* of Allaah concerning His slaves is inducement. The meaning of this verse is, Allaah will induce the disbelievers and disobedients to an evil end by bestowing upon them health and blessings. They would then use Allaah's provisions as means to deepen themselves in their disbelief and disobedience whilst being totally oblivious to the fact that this is actually their enticement to an evil end. Rather, they believe that this is an honor for them despite the fact that it is really a disgrace.

{And I will grant them respite…}

That is to say, Allaah will delay and not hasten their punishment so that they may increase in sin whilst they claim that this is because Allaah wants good for them and honor.

{…Verily My plot is strong.}

Allaah, The Most High, has called His benevolence towards and establishment of the disbelievers and disobedients a plot after having called it an inducement. This is because it is in the form of a plot by being the cause of their destruction. He has described His plot as being strong due to the fact that His blessings having the ability to cause annihilation that nothing can deter. It has been said, how many have been induced to an evil end through kindness, how many have been put to trial through the people's praise and how many have been deluded by being screened by Allaah.[441]

315-Inducement of those who deny the truth to an evil end.

From the *Sunnah* of Allaah concerning inducement to an evil end is the inducement of those who deny His signs. The Most High, He has said,

{And those who reject Our signs, We shall gradually seize them in ways they perceive not. And I grant them respite, certainly My plot is strong.}. [Al-'Araaf: 182-183].

The meaning of which is, those who reject the signs of Allaah and they do not benefit from His guidance, such as the people of Makkah and others…

{…We shall gradually seize them…}

…that is to say, Allaah will bring them, step by step, to their destruction.

{… in ways they perceive not.}

They do not know what is intended for them through the blessings that are showered upon them whilst they are immersed in sin and deny the truth. Every time Allaah renews their blessings they increase in ingratitude and evil and they repeat their disobedience because of the renewal of their blessings, thinking that this was an honor from Allaah and a gift. Rather these blessings are their abandonment, expulsion and inducement to an evil end.

{And I grant them respite…}

---

[441] *Tafseer az-Zamakhshari: 4/595, Tafseer Ibn Katheer: 4/408* and *Tafseer al-Aaloosi: 18/251.*

That is to say, Allaah grants them reprieve so that they may increase in sin.

{… certainly My plot is strong.}

Allaah, The Most High, has called this a plot because it is similar to one. In the apparent it seems to be kindness and benevolence, however in reality it is their abandonment. Then, Allaah, The Most High, seizes them in one sweep whilst they are at the height of heedlessness.[442] It is mentioned in *Tafseer al-Manaar*, *"A plot is like a scheme, the unobvious is intended by it in such a way that the targeted person is fooled by the apparent until he ends up in that which grieves him, as was intended by his foe. The meaning of the verse is, Allaah will grant these rejecters of the truth respite and He will provide them with the means of life and military might as a plot against them, not because He loves them or wants to grant them victory. It is mentioned in a Hadeeth in Saheeh al-Bukhaari,*

"Verily, Allaah, The Most High, grants respite to a transgressor until He seizes him, then He will not allow him to escape."[443]

316-The inducement of nations to an evil end.

The Most High Has said,

{Verily, We sent (Messengers) to many nations before you. And We seized them with extreme poverty and loss in health so that they might humble themselves. When Our torment reached them, why then did they not humble themselves? But their hearts became hardened and Shaytaan made fair seeming to them that which they used to do. So when they forgot that which they had been reminded with, We opened for them the gates of everything, until they enjoyed that which they were given, We seized them suddenly! And lo, they were plunged into deep regrets. So the root of the people who did wrong was severed. And all praises be to Allaah, Lord of existence.}. [Al-An'aam: 42-45].

His saying, The Most High,

{So when they forgot that which they had been reminded with…}

That is to say, when they turned away from what they had been reminded of, purposely forgot it and placed it behind them…

{…We opened for them the gates of everything…}

That is to say, Allaah opened for them the doors of provision and all that they could wish for. Ibn Katheer states, *"This is Allaah inducing them to an evil end and a respite for them, for this reason The Most High has said,*

{… until they enjoyed that which they were given…}

---

[442] *Tafseer az-Zamakhshari: 2/182, Tafseer Ibn Katheer: 2/270, Tafseer al-Aaloosi: 9/126* and *Tafseer ar-Raazi: 15/73.*

[443] *Tafseer al-Manaar: 9/452.*

…of wealth, progeny and provisions…

{… We seized them suddenly!…}

That is to say, whilst they were heedless.

{… And lo, they were plunged into deep regrets.}

That is to say, they despaired of any good. Imaam Ahmad narrates upon the authority of 'Uqbah Ibn 'Aamir, that the Prophet (S.A.W) said,

"If you see that Allaah gives to a slave what he loves from this world despite his disobedience, then indeed this is an inducement to an evil end,"

The Prophet (S.A.W) then read,

{So when they forgot that which they had been reminded with, We opened for them the gates of everything…}*"*[444]

It is mentioned in the *Tafseer* of Aaloosi concerning the saying of The Most High,

{So when they forgot that which they had been reminded with…}

"What is intended is, when they became engrossed in their sins and they didn't take heed from the poverty and hardships that afflicted them…

{…We opened for them the gates of everything…}

…abundant blessings such as comfort and extensive provisions, as a plot against them and an inducement to an evil end.

{… until they enjoyed…}

…the enjoyment of ingrates.

{…that which they were given…}

…of blessings and they didn't fulfill the rights of Allaah.

{…We seized them…}

Allaah punished them and sent down torment upon them.

{…suddenly!...}

That is to say, unexpectedly.

---

[444] *Tafseer Ibn Katheer: 2/132.*

{…And lo, they were plunged into deep regrets…}

That is to say, they despaired of rescue and mercy.

{So the root of the people who did wrong was severed…}

Meaning, they were exterminated and not one of them remained.

{…And all praises be to Allaah, Lord of existence.}

…for the disgrace and punishment which was enacted upon them. In the destruction of the disbelievers and disobedients there is deliverance for the inhabitants of the Earth from the evil of their false beliefs and foul actions. This is a great blessing which necessitates the praise of Allaah."[445]

317-The general *Sunnah* of Allaah concerning those who are induced to an evil end.

It is clear, from the verses we have mentioned in the previous paragraphs, that the *Sunnah* of Allaah concerning those that He induces to an evil end is that He grants them reprieve. He does this after they have refused to receive admonition from the various afflictions or blessings that He has sent upon them or after they have denied His signs, which conversely cause those who reflect upon them to have *Eemaan*. The *Sunnah* of Allaah, The Most High, during this respite period is that He expands their provisions and all forms of good, He increases their comfort that they live in and He grants them all that they wish for of blessings. He does all this as an inducement for them to an evil end for they respond to such blessings with an increase in sin.

318-The admonition that should be received from the *Sunnah* of Allaah concerning those who are induced to an evil end.

The blessings of Allaah should be met with gratitude. This is the methodology of the believer and his course in life, every blessing that he receives he reciprocates it with new obedience and thanks. If he becomes slack and forgets to pay gratitude towards Allaah for His blessings, he is deficient in fulfilling his obligations and neglectful. If he responds to such blessings with disobedience, he is being induced to an evil end. The divider between the neglectful and the one being induced to an evil end is very fine. The one neglectful of gratitude is in a state of heedlessness for he could slip down the slope of inducement to an evil end. For this reason those who had knowledge feared for themselves from the successive blessings of Allaah combined with the probability of their inadequacy in showing of gratitude, lest they should be under inducement. For this reason when the treasures of Kaiser were brought to 'Umar Ibn al-Khattaab (R.A), he said, *"O Allaah, I seek refuge in you lest that I should be induced to an evil end for I have heard your saying,*

---

[445] *Tafseer al-Aaloosi: 7/151-152.*

{…We shall induce them gradually from directions they perceive not.}. [Al-Qalam: 44].[446]

Al-Hasan al-Basry, may Allaah have mercy upon him said, *"How many have been induced to an evil end through kindness, how many have been put to trial through the people's praise and how many have been deluded by being screened by Allaah."*[447]

319-Fear of being induced to an evil end.

Based upon this it is essential that a Muslim, the Islamic group and the whole *Ummah* be not deluded by the blessings of Allaah and to fear for themselves that such successive blessings could be an inducement to an evil end and not an honour or a favour. An indication that such blessings are a favour upon them is their haste to pay their gratitude to Allaah and their rising to fulfil His rights through obedience and *Jihaad* in His cause.

---

[446] *Lisaan al-'Arab* by *Ibn Mundthoor: 3/92.*
[447] *Tafseer al-Qurtobi: 18/251.*

Chapter Fourteen

The *Sunnah* of Allaah concerning plots and those who plot.

[The law of plots]

320-The Definition of a plot.

A- A plot; secret deception. Also; swindling and trickery.[448]
B- A plot; To divert another from one's intention by using a type of stratagem.[449]
C- A plot; To make the abhorred reach another in an undetected fashion.[450]
D- A plot; In its root, it is the secret planning, which leads the one being plotted against, to what he did not expect.[451]

321-The selected definition of 'a plot'.

Our selected definition is the last one with a slight adjustment because it is not conditional in a plot that it be successful. For this reason it is more correct to define a plot as being; The secret and precise plan of a plotter, aimed at causing his intent upon the one being plotted against in an unexpected manner.

322-The various types of plots.

The scholars have stated that plots are of two types, praiseworthy and blameworthy. The praiseworthy type aims at realizing a good deed and the blameworthy type has the goal of achieving a bad deed. An example of the first type is His saying, The Most High,

{…and Allaah is the best of plotters.}. [Aale-'Imraan: 54].

An example of the second type is His saying, The Most High,

{…and evil plots encompass only those who make them…}. [Faatir: 43].[452]

For this reason the word plot incorporates both good and evil plots and amongst those who devise them, there are the good and the evil.[453]

---

448 *Lisaan al-'Arab: 7/32-33.*
449 *Basaair Dthawi at-Tamyeez fee Lataaif al-Kitaab al-Azeez* by *Feeroze-Aabaady: 4/516.*
450 *Tafseer al-Aaloosi: 3/179.*
451 *Tafseer al-Manaar: 3/315.*
452 *Mufradaat Ghareeb al-Quraan: p.47* and *Basaair Dthawi at-Tamyeez fee Lataaif al-Kitaab al-Azeez* by *Feeroze-Aabaady: 4/516.*
453 *Tafseer al-Manaar: 3/315.*

323-The context of the word 'plot' is in relation to Allaah, The Most High.

The context of the word plot has different perspectives in relation to Allaah, The Most high:

Firstly; Calling the recompense of plotting itself a plot. That is to say, calling the recompense that Allaah deals upon the plotter itself a plot as in His saying, The Most High,

{And the recompense for evil is evil, the like thereof…}. [Ash-Shoora: 40].

Secondly; Calling Allaah's treatment of the plotters a plot because it is similar to a plot.[454]

Thirdly; Calling Allaah's planning, which is hidden from His slaves, a plot because of its secretive nature. The establishment of His *Sunan*, the execution of His judgments, His enacting of punishment upon His enemies and defense of His close ones are all good actions in their own right, even if His slaves fail to comprehend them.[455]

324-Plotting is prevalently used in regards to evil.

We have already mentioned that plotting is the secret and precise plan of a plotter, aimed at causing his intent upon the one being plotted against in an unexpected manner. This meaning is predominantly used regarding evil because he who wants good for another is in no need of hiding this. For this reason it is prevalently used concerning evil, corruption and falsehood by causing others to fall into these things.[456]

325-Leaders are usually those who plot.

The Most High has said,

{And thus We have installed in every town great ones from amongst its wicked people to plot therein, but they plot not except against their own selves and they perceive it not.}. [Al-An'aam: 123].

The meaning of which is, Allaah has empowered in every town, great ones, meaning chiefs and leaders, from amongst it wicked members. They have been specifically mentioned because they are more capable in causing corruption and stronger than others in compelling the people into following them in their falsehood.[457] Zajjaaj states that the wicked are made the leaders because, due to their authority, they are more proficient at fraud, plotting and spreading falsehood amongst the people than others.[458]

---

454 *Tafseer ar-Raazi: 8/10.*
455 *Tafseer al-Manaar: 3/315.*
456 *Tafseer al-Manaar: 5/31,8/33.*
457 *Tafseer Ibn Katheer: 2/172, Tafseer al-Qurtobi: 7/79* and *Tafseer al-Aaloosi: 8/22.*
458 *Tafseer ar-Raazi: 3/114.*

326-Why are the wicked ones leaders of society?

Why are the wicked ones the leaders of society and its heads?
The answer: They became the leaders of society, despite the fact that they are wicked, because of the heedlessness of the people of the truth and their weakness, division and ignorance. This has made it easy for the people of falsehood to gain control and venture against them, installing themselves as commanders, heads and leaders over them and the whole of society. The *Sunnah* of Allaah has passed of old that the society in which the people of the truth are divided and shy away from confronting the wicked, that such wicked people will unite and progress to execute their will. Hence they will slowly gain control of society, thus corrupting it and finally they will end up being its rulers and commanders. They would then commence to divide the people of the truth, even further, until they become fearful and divorced from society, thus having no effect upon it. The truth must have strength to protect it and establish its presence in society, for if it loses this, the strength of falsehood, through its followers will increase and they will become its leaders and commanders.

327-Why do the wicked ones plot against the people?

Why do the wicked people plot against the masses, diverting them away from the truth and plunging them into falsehood, misguidance and corruption? Why do they not suffice themselves with having achieved the authority in society and leave the people to their own affairs?
The answer: The wicked ones fear the appearance of the truth in society and the gathering of the masses around it, for this would expose their falsehood, which in turn would cause them to lose power. For this very reason the wicked ones of the past despised the Messengers of Allaah and they use to turn the people away from their *Da'wah*, as was done to our Prophet, Muhammad (S.A.W) and his followers. This will continue to be the path and methodology of the wicked, detesting the believers who call to the truth in every place and every time. This is an established *Sunnah* that has passed of old, that in every town, great ones from amongst the wicked should be appointed in power, taking the stance of enmity towards the religion of Allaah and those who call to it. This is because the religion of Allaah calls that such wicked ones be removed from power in which they have prolonged and enslaved the masses.

328-The various types of evil plots.

Those who plan evil plots do not stop at a certain limit concerning the types of plots that they use and those targeted. In what is to come we shall mention the various types of evil plots carried out by the wicked and their nature as related in the Noble *Quraan* and those targeted.

329-The various types of evil plots and their nature.

Firstly: Murder, imprisonment and exile.

From the plots of the wicked -the heads of society- is their planning to cause harm to the Messengers of Allaah and their followers through murdering, imprisoning and exiling them from their land. We shall now recall what has been mentioned in the Noble *Quraan* concerning this type of evil plotting.

A- The Most High has said regarding the plotting of the Jews against 'Eesa Ibn Maryam (A.S),

{And they plotted and Allaah plotted too. And Allaah is the best of plotters.}. [Aale-'Imraan: 54].

It has been mentioned in the *Tafseer* of this verse, *"The plot of the disbelievers amongst the children of Israaeel, from whom 'Eesa had sensed disbelief, was that they would assign somebody to assassinate him."*[459]

B- From the plots of the disbelievers against their Messengers was to murder them and their followers, such as occurred in the story, related by Allaah, of Thamood and their Prophet Saaleh (A.S). A group from amongst them agreed upon murdering him, The Most High has said,

{And there was in the city nine men, who made mischief in the land, and would not reform. They said; Swear one to another by Allaah that we shall make a secret night attack on him and his household, and thereafter we will surely say to his relatives; We witnessed not the destruction of his household, and verily, we are telling the truth. And so they plotted a plot, and We plotted a plot while they perceived not. Then see how was the end of their plot. Verily, We destroyed them and their nation, all together.}. [An-Naml: 48-51].

It has been mentioned in the *Tafseer* of this verse, *"This city was the city of 'Hijr', which was inhabited by Thamood, the brethren of Saaleh (A.S). There were therein nine men who contrived in the killing of the she camel*[460]*. They were the arrogant ones from the people of Saaleh (A.S) and were from the sons of the noble ones amongst them. They use to cause corruption in the land and not reform it. Meaning that this was their only concern, which was void of any kind of good. Hence, they swore by Allaah that they would launch a surprise attack upon Saaleh and his family by night and murder them. Thus they plotted this secret plan of killing Saaleh (A.S) and his family and Allaah too plotted, that is He planned their destruction and that of their people, in such a way that they perceived not."*[461]

C- The Most High has related the evil plotting of the disbelievers from amongst Quraysh, who planned to kill, imprison or exile the Prophet (S.A.W) from Makkah,

{And when the disbelievers plotted against you, to imprison you, or to kill you or to exile you, they were plotting and Allaah too was plotting, and Allaah is the best of plotters.}. [Al-Anfaal: 30].

---

459 *Tafseer az-Zamakhshari: 1/366.*

460 The pregnant she camel that Thamood themselves had asked Saaleh (A.S) to cause to spring forth from a rock that they had chosen, as a sign to them from Allaah. *Tafseer Ibn Katheer: 2/304.*

461 *Tafseer az-Zamakhshari: 2/372-373.*

This noble verse recalls the types of evil plots planned by Quraysh against the Messenger of Allaah (S.A.W). From the narrations of their plotting is the account that they had gathered in the house of Nadwah, in Makkah, in order to hold council as what to do about the Messenger of Allaah (S.A.W). So they suggested one of three things, to imprison him, to kill him with their swords or to expel him from Makkah.[462]

330-Secondly: Inciting the people to harm the Messengers and their followers.

The Most High states about the people of Nuh and their plot,

{And they have plotted a mighty plot.}. [Nuh: 22].

Those who plotted were the heads and they schemed to defraud the religion and incite the people into harming Nuh (A.S). Furthermore, they encouraged the people not to incline towards or even listen to him. They said to the people,

{…Do not leave your gods; do not leave Wadd nor Suwa nor Yaghooth nor Ya'ooq nor Nasr.}. [Nuh: 23].

Qurtobi mentions in his *Tafseer*, *"It has been said that their plot was to incite the ignorant into killing Nuh (A.S)."*[463]

331-Thirdly: Hindering the people from the *Da'wah* of the truth.

From such evil plots that were planned in the past and continue to be devised in every age are the vigorous efforts of the wicked to deter the masses from the *Da'wah* of the truth through the manipulation of embellished words. They spread lies and fabrications about this blessed *Da'wah* and in turn beautify the misguidance that they are upon in the eyes of the people. The Most High has said,

{…rather, to those who have disbelieved their plotting is made fair seeming and they have been hindered from the right path…}. [Ar-Ra'd: 33].

Mujaahid states, *"Their plotting was their calling, day and night, to the misguidance that they were upon."*[464]
Aaloosi mentions in his *Tafseer*, *"Their plotting, meaning their schemes against Islaam through their Shirk or fabrications."*[465] The Most High has also said,

{And thus We have installed in every town great ones from amongst its wicked people to plot therein…}. [Al-An'aam: 123].

Ibn Katheer states concerning the saying of The Most High,

---

462 *Tafseer az-Zamakhshari: 2/215, Tafseer al-Qurtobi: 7/398* and *Tafseer al-Aaloosi: 9/197.*
463 *Tafseer al-Qurtobi: 18/37.*
464 *Tafseer Ibn Katheer: 2/526.*
465 *Tafseer al-Aaloosi: 13/162.*

{…to plot therein…}

"What is intended by plotting here is their call to misguidance through the use of beautified words and actions."[466] This is a type of hindrance to the *Da'wah* of the truth. Mujaahid states, *"The disbelievers of Makkah use to sit upon every mountain pass in groups of four warning the people against following the Prophet (S.A.W), just as the nations before them had done to their Prophets."*[467]
The Most High has said,

{…and evil plots encompass only those who make them…}. [Faatir: 43].

Raazi states, *"Their evil plotting was everything that stemmed from them with the intention of causing harm and preventing the people from having Eemaan."*[468]

332-The various types of evil plots in relation to those targeted.

Firstly: Evil plots against the Messengers and their followers.

The wicked direct their evil plots against the Prophets of Allaah and their followers, for they try to harm them physically and they propagate fabrications and lies about them in order to divert the people from them and their *Da'wah*. We have already mentioned some verses concerning this. Those who undertake the responsibility of this evil plotting against the Messengers of Allaah and their followers are the wicked heads and leaders of society. The Most High has said,

{And thus We have installed in every town great ones from amongst its wicked people to plot therein…}. [Al-An'aam: 123].

We have previously mentioned the sayings of the scholars of *Tafseer* concerning this verse and the reason for the specific mention of such wicked heads, i.e. them being more capable in causing corruption than others.

333-Secondly: Plotting against the weak.

The wicked plotters from amongst the heads and chiefs of society scheme against the weak in order to divert them away from the *Da'wah* of the truth through the use of beautified words and actions. These weak ones are affected by the plots of these heads due to the authority they have in society. Allaah has informed us of how these weak ones and those they followed will exchange blaming each other in recrimination on the Day of Judgment. The Most High has said,

{…but if you could see when the wrong doers will be made to stand before their Lord, how they will cast the word from one to another. Those who were deemed weak will

---

466 *Tafseer Ibn Katheer: 2/172.*
467 *Tafseer al-Qurtobi: 7/79.*
468 *Tafseer ar-Raazi: 26/34.*

say to those who were arrogant; Had it not been for you, we would certainly have been believers. And those who were arrogant will say to those who were deemed weak; Did we keep you back from the guidance after it had come to you? On the contrary, you were sinners. Those who were deemed weak will say to those who were arrogant; On the contrary, but it was your plotting by night and day when you ordered us to disbelieve in Allaah and set up rivals unto Him. And each of them will conceal their own regrets when they behold the torment. And We shall place iron collars around the necks of those who disbelieved. Are they requited with except what they use to do?}. [Saba: 31-33].

This exchange of blame and accusations between the weak and the heads will not avail them any for all of them will be in a state of regret and they will all be punished. The arrogant shall be punished for they were upon misguidance and they misguided others, whilst the weak shall be punished for their misguidance only. For this reason, The Most High has said,

{…And each of them will conceal their own regrets when they behold the torment. And We shall place iron collars around the necks of those who disbelieved…}

That is to say, around the necks of the followers and those they had followed.[469]

334-The punishment of the wicked plotters.

The wicked plotters shall not escape from punishment. If they think this, then they are gravely mistaken, The Most High has said,

{Did they then feel secure from the plots of Allaah? None feel secure from the plots of Allaah except people who are losers.}. [Al-'Araaf: 99].

Imaam Qurtobi states concerning the saying of The Most High,

{Did they then feel secure from the plots of Allaah?…}

"That is to say, from His punishment and recompense for their plots."[470]

335-Evil plots encompass only those who make them.

The Most High has said,

{And they swore by Allaah their most binding oath that if a warner came to them, they would be more guided than other nations, yet when a warner came to them, it increased them in nothing but aversion due to their arrogance in the land and their plotting of evil. And evil plots encompass only those who make them. Then, can they expect anything but the *Sunnah* of the ancients? So no change will you find in the *Sunnah* of Allaah, nor will you find in the *Sunnah* of Allaah any alteration.}.

---

469 *Tafseer az-Zamakhshari: 3/584-585.*
470 *Tafseer al-Qurtobi: 7/254.*

[Faatir: 42-43].

That is to say, they were arrogant in the land, from submitting to the signs of Allaah and they schemed against the people in order to divert them from Allaah's path. Evil plots encompass only those who make them, that is to say, their bad consequences return to only the plotters themselves at the exclusion of others.[471] Aaloosi states concerning the saying of The Most High,

{…and evil plots encompass only those who make them…}

"That is to say, evil plots do not encompass, afflict or influence anyone other than those who make them. This verse is general, according to the more correct opinion and all matters are to be considered by their end results. Allaah grants respite, however He does not ignore. Thus in general, he who is plotted against and is apparently afflicted by this is in reality the victor and the plotter is the one who is destroyed."[472]

336-A question and its answer.

If it is asked; We often witness the realization of the plotter's evil plot and the verse,

{…and evil plots encompass only those who make them…}

…indicates that this does not happen. Raazi states after posing this question, *"The answer to this is from various angles. The first is that what is mentioned in this verse concerns the plots of the disbelievers of Makkah against the Prophet (S.A.W), where they had intended to kill or expel him and none of this was realized except upon themselves, for they were killed in the battle of Badr and in other battles. The second is that we say; Evil plots are general and this is the more correct opinion for it has been narrated in a Hadeeth that the Prophet (S.A.W) has forbidden plotting, he said,*

"Do not plot nor assist a plotter for indeed Allaah has said,

{…and evil plots encompass only those who make them…}"

For matters are to be considered by their endings and he, who is plotted against and is apparently afflicted by this, is in reality the victor and the plotter is the one destroyed. This is similar to the comfort of the disbeliever and the sufferings of a believer in this world. His saying, The Most High, supports this meaning,

{…Then can they expect anything but the *Sunnah* of the ancients?…}.
[Faatir: 43.].

Meaning, if there is a demand for their scheming now, then the final outcome will be for those who have Taqwa and matters are to be considered by their final outcomes, thus they too will be destroyed as the ancients were."[473]

---

[471] *Tafseer Ibn Katheer: 3/562.*
[472] *Tafseer al-Aaloosi: 26/34.*
[473] *Tafseer ar-Raazi: 26/34-35.*

337-Concluding the answer to the question.

The reality of His saying, The Most High,

{…and evil plots encompass only those who make them…}

…is that this is a general law, or *Sunnah* from the *Sunan* of Allaah concerning the life of mankind and their relationships between themselves. It is similar to the general *Sunan* that we have discussed previously. It never alters, however the speed of its application requires that its causes and conditions be fulfilled and that obstacles be removed. Likewise the implementation of some of the general *Sunan* have many various facets, for the people could concentrate on one particular facet of victory or the wicked being encompassed by their own evil plots but Allaah wants to apply His *Sunnah* in another facet or form. Likewise the application of a *Sunnah* doesn't necessitate its immediate implementation even if its causes and conditions are fulfilled and impediments removed. It could be that in regards to this particular *Sunnah* or this particular person or group, that the delay of its implementation to a time known only by Allaah, The Most High, is better. Just as is the case regarding His unchanging *Sunnah* concerning transgression and transgressors, for it necessitates the obliteration of transgressors even though we do not know the exact date of their destruction. It is a similar state of affairs here in regards to the *Sunnah* of Allaah concerning the fact that evil plots encompass only those who contrive them, even though we do not know the exact timing of this.

338-The punishment for evil plotting is in this world and in the next.

The *Sunnah* of Allaah, The Most High, concerning those who plot evil is that they are punished in this world and in the next, He has said,

{…on the contrary to those who have disbelieved, their plotting is made fair seeming and they have hindered from the right path, and whom Allaah sends astray, for him there is no guide. For them is a torment in the life of this world, and certainly, harder is the torment of the Hereafter. And they have no protector against Allaah.}. [Ar-Ra'd: 33-34].

Zamakhshari states concerning this verse,

{…their plotting…}

"That is to say, their scheming against Islaam through their Shirk, and His saying,

{For them is a torment in the life of this world…}

This is what smites them of killing, enslavement and other various trials that do not afflict them except as a punishment due to their disbelief. For this reason, Allaah has called this a punishment."[474]

---

[474] *Tafseer az-Zamakhshari: 2/532.*

Aaloosi states concerning the saying of The Most High,

{For them is a torment in the life of this world…}

"…through killing, enslavement and other afflictions that strike them, for these occur as a punishment from Allaah, The Most High, for their disbelief,

{…and certainly, harder is the torment of the Hereafter…}

…due to its severity and perpetuality."[475]

339-The punishment of those who plot is in ways, which they do not perceive.

The punishment of the wicked, who plot evil, descends upon them in ways that they do not perceive, this is from the plot of Allaah, The Most High, against them. He has said,

{Those before them indeed plotted, but Allaah struck at the foundation of their building, and then the roof fell down upon them from above them, and the torment overtook them from where they did not perceive.}. [An-Nahl: 26].

Imaam Qurtobi states concerning the saying of The Most High,

{…but Allaah struck at the foundation of their building…}

"This is a similitude, the meaning of which is; they were destroyed and were similar to the one whose building collapsed upon him. It is said; their planning was made void for they were destroyed just as the one whose roof fell on top of him from above.

{…and the torment overtook them from where they did not perceive.}

That is to say, from where they thought they were safe."[476] The punishment mentioned in this verse, which descends upon those who plot evil, is immediate.

{Then on the Day of Resurrection, He will disgrace them…}. [An-Nahl: 27].

That is to say, He will humiliate them. What is evident is that the collective pronoun[477] refers to those who plotted before, it is as if it was said; those before them had plotted, so Allaah punished them in this world and then He will punish them in the next.[478]

340- Exposing the affair of the plotters.

The Most High has said,

---

[475] *Tafseer al-Aaloosi: 13/162.*
[476] *Tafseer al-Qurtobi: 10/98.*
[477] The word 'them' in the saying of The Most High, **{…He will disgrace them…}. [An-Nahl: 27].**
[478] *Tafseer al-Aaloosi: 13/126.*

{…and those who plot evil, theirs will be a severe punishment and the plotting of such will perish.}. [Faatir: 10].

Mujaahid, Sa'eed Ibn Jubayr and Shahar Ibn Hawshub state; they are the ones who show off in their deeds, meaning they plot against the people by making them think that they are in the obedience of Allaah whilst they are in reality hated by Him, The Great and Almighty. 'Abdur Rahmaan Ibn Zayd Ibn Aslam states; they are the Mushrikoon[479]. *Imaam* Ibn Katheer says after having mentioned these two opinions, *"The correct opinion is that this verse is general and the Mushrikoon are the first to be encompassed by it, for this reason The Most High has said,*

{…theirs will be a severe punishment and the plotting of such will perish.}

That is to say, their plotting will break apart and become ineffective and their fraud will be exposed in the near future to those of understanding and insight. For indeed none can conceal a secret except that Allaah, The Most High, causes it to become apparent upon his face or it slips out upon his tongue. Furthermore, none can conceal a secret except that Allaah clothes him in its robe, if it is good then good and if it is evil then evil. Hence the show off does not persist in his matter except if he is an ignorant fool. As for the believers who scrutinize themselves, this does not over take them, it is soon exposed to them and nothing is hidden from The One Who knows the unseen."[480]

341-Allaah is faster at plotting.

The Most High has said,

{And when We let mankind taste mercy after adversity has afflicted them, behold, they take to plotting against Our signs. Say; Allaah is swifter in plotting. Certainly Our Messengers record all that which you plot.}. [Yoonus: 21].

The meaning of which is, if Allaah, The Most High, alleviates the disbelievers from an affliction that has struck them and causes them to taste His mercy, they hasten into plotting evil instead of showing gratitude and abandoning disbelief. From their sayings to divert the people from receiving admonition from their improved condition, is their claim that what has reached them of mercy is a coincidence. Hence this averts them from having *Eemaan* in Allaah and displaying gratitude towards Him.

{…Say; Allaah is swifter in plotting…}

That is to say, say O Messenger, to those who hasten into plotting against Allaah's signs, Allaah, The Most High, is faster than them in plotting, for He has already planned their punishment. It is looming above them before they scheme about how to extinguish the light of Islaam. The affairs of the world, His judgment in the recompense of deeds and that they should be punished for their plotting in this world before the next have already been

---

[479] Plural of *Mushrik*.
[480] *Tafseer Ibn Katheer:3/549.*

passed in His plan, The Most High. He is fully aware of their plots and none of it is hidden from Him.[481]

342-Unto Allaah belongs all plots.

The Most High has said,

{And verily, those before them did devise plots, but all plotting belongs to Allaah. He knows what every person earns, and the disbelievers will know who will receive the good end.}. [Ar-Ra'd: 42].

Allaah described them as being able to devise plots but then He made this ability as nonexistent in comparison to His plots, The Most High, for He then said,

{…but all plotting belongs to Allaah…}

Subsequently He explains this in His saying,

{… He knows what every person earns, and the disbelievers will know who will receive the good end.}

He Who knows what every soul earns and has in turn prepared their recompense has encompassed all plots. He will come to them from where they do not perceive and whilst they are heedless of what is intended for them.[482] The disbelievers shall come to know to whom belongs the good end, meaning the good end in this world in relation to reward and punishment or to whom reward and punishment belong to in the abode of the Hereafter.[483]

342-None feel secure from Allaah's plots except a losing people.

It is essential that a Muslim should not feel secure from Allaah's plots and thus indulge in sins, thinking that Allaah is pleased with him despite of his sins due to the fact that he enjoys many blessings. Validating his stance with the fact that disobedient Muslims can hope for Allaah's forgiveness. This type of thinking by a Muslim is considered to be Allaah's plot against him. It is compulsory for him to desist from sins and to engage in the obedience of Allaah and show gratitude for His blessings. The greatest of which is Islaam and this way he can be secure from Allaah plotting against him. The Most High has said,

{…None feel secure from the plots of Allaah except people who are losers.}. [Al-'Araaf: 99].

Aaloosi states in his *Tafseer* of this verse, *"Feeling secure from Allaah's plots means to indulge in sin whilst depending upon His forgiveness."*[484] Al-Hasan al-Basry, may Allaah

---

[481] *Tafseer az-Zamakhshari: 2/337, Tafseer ar-Raazi: 17/66* and *Tafseer al-Manaar: 11/334.*
[482] *Tafseer az-Zamakhshari: 2/535.*
[483] *Tafseer al-Qurtobi: 9/335.*
[484] *Tafseer al-Aaloosi: 9/13.*

have mercy upon him, states, *"The believer performs deeds of obedience and he is fearful of Allaah, whilst the sinner performs deeds of disobedience and he feels safe."*[485]

343-The lesson to be drawn from Allaah's *Sunnah* concerning plots and plotters.

The lesson to be gained from Allaah's *Sunnah* concerning evil plots and those who devise them is that the Muslims should know, whether they be individuals or groups, that evil plots only encompass those who devise them. The consequences of this arise in this world through the exposure of such plotters and the descent of punishment upon them, as we have previously mentioned. It has been mentioned in the *Tafseer* of Ibn Katheer, *"Muhammad Ibn K'ab al-Quradthy said; Three things, if committed by a person, he will not escape their punishment until it descends upon him, plotting evil, transgression and the breaking of a pledge. Testification of this is in the Book of Allaah, The Most High,*

{…and evil plots encompass only those who make them…}, [Faatir: 43],

…and His saying, The Most High,

{…your transgression is only against your own selves…}, [Yoonus: 23],

…and His saying, The Most High,

{…then whosoever breaks his pledge, breaks it only to his own harm…}. [Al-Fath: 10].[486]

344-The lesson that the Islamic group should learn.

It essential that the Islamic group, which calls towards Islaam, know that the *Sunnah* of Allaah concerning those who contrive evil plots is an established *Sunnah* and will continue to unfold upon it. Those who devise such plots will never abate scheming against the believers, especially against those who are active in *Da'wah* amongst them and against the Islamic group, which organizes the work of *Da'wah*. The evil plotters will not stop at a certain limit, for they will do everything that they see to be effective in realizing their evil goal of eradicating *Da'wah* towards Allaah and diverting people away from it and the Islamic group. They fabricate lies, falsely accusing the callers to Islaam and the Islamic group. They conspire against the group, its leaders and members. They vigorously strive to cripple its activities by imprisoning, exiling or killing its members. All of this is only some of their plots for they do not respect any covenants concerning the believers. This activity of the evil plotters is an active *Sunnah*, however the final victory is always for the people of the truth because they do not plunge into battle against such wicked plotters by themselves. Rather, Allaah, The Almighty, is with them as long as they are with Him, by relying and trusting upon Him. He is with them as long as they adhere to His *Sharee'ah* and comply with His general *Sunnah* concerning the struggle between the truth and falsehood and take all the necessary precautions in order to thwart the plots of the wicked.

---

485 *Tafseer Ibn Katheer: 2/234.*
486 *Tafseer Ibn Katheer: 3/562.*

It is incumbent upon the Islamic group to pay attention to this because it is continually in confrontation with the wicked plotters, especially their heads and chiefs.

Chapter Fifteen

The *Sunnah* of Allaah concerning the seeking of this world or the next.

[The law of seeking the worldly life or the next]

345-What is intended by 'the seeking of this world or the next.'

We intend by 'the seeking of this world' in this chapter the intention of a person to gain from it and to desire it to such an extent that he always prefers it over the next world, or he prefers it when the requirements of the next world clash with those of this world. Thus the desires of such a person are contained within this world, his heart is attached to it and his efforts are directed towards it.
Consequently we intend by 'the seeking of the next world' the intention of a person to gain from it and desire it to such an extent that he always prefers it over this world, or he prefers it when the requirements of this world clash with those of the next. Thus, the desires of such a person are directed towards the next world, his heart is attached to it and his efforts are directed towards it.

346-The *Sunnah* of Allaah concerning the seekers of this world.

Firstly: In regards to their share of it.

The *Sunnah* of Allaah concerning the seekers of this world is that they are allotted their share from it and not what they want and crave for, The Most High has said,

{…and whosoever desires the reward of this world, We give him thereof and he has no portion in the Hereafter.}. [Ash-Shoora: 20].

That is to say, he whose deeds were directed towards this worldly life is given a share from it, not what he desires. It is his provision therein that has been allotted to him and he has no share in the hereafter at all.[487] This share that Allaah grants to the seeker of this world is in accordance to His will, because this verse is fully understood by another verse, in His saying,

{Whosoever desires the quick-passing life of this world, We grant him what We will for whom We like. Then, afterwards, We have appointed for him Hell, he will burn therein, disgraced and rejected.}. [Al-Israa: 18].[488]

In addition to His saying, The Most High,

---

[487] *Tafseer az-Zamakhshari: 4/218.*
[488] *Tafseer Ibn Katheer: 4/111.*

{…and whosoever desires the reward of this world, We shall give him of it…}. [Aale-'Imraan: 145].

That is to say, he whose deeds were intended for this world only shall gain what Allaah has allotted for him and he has no share in the hereafter.[489] This verse is also fully understood by the previous verse,

{Whosoever desires the quick-passing life of this world, We grant him what We will for whom We like. Then, afterwards, We have appointed for him Hell, he will burn therein, disgraced and rejected.}. [Al-Israa: 18].

Thus the seeker of this world is not granted from its bounties except if Allaah wishes and if He does, it is an amount that He, The Most High, wills.[490]

347-Secondly: He repays the reward for their deeds in this world.

From the *Sunnah* of Allaah concerning the seekers of this world is that He repays them the reward for their deeds in this world, so they leave it with not a good deed to their credit that they may be rewarded for in the Hereafter. This is because they did not perform these deeds for the next world, rather they worked them for this world. Hence their consequences and results are in this world only and they have no weight in the Hereafter. The Most High has said,

{Whosoever desires the life of this world and its glitter, to them We shall pay in full the wages of their deeds therein, and they shall not be reduced therein. They are those for whom there is nothing in the Hereafter except fire, and vain are the deeds they did therein and of no effect is that which the use to do.}. [Hood: 14-15].

The meaning of which is, those who perform apparently good deeds, such as, maintaining family ties and giving charity to the poor, however they intended by these to gain from the decor of this world, i.e. that which decorates this life such as health, security, abundance of wealth, progeny, authority and the likes thereof, then,

{… We shall pay in full the wages of their deeds therein, and they shall not be reduced therein.}.

That is to say, Allaah will cause the reward for their deeds to reach them in this world in full and they shall not be diminished in it. All of the reward they deserve shall reach them whilst they are in this world, hence they shall leave this worldly abode with no good deeds that they can be rewarded for in the Hereafter. However, it should be known that this is not always the case for another *Sunnah* regulates this, that is His saying, The Most High,

{Whosoever desires the quick-passing life of this world, We grant him what We will for whom We like. Then, afterwards, We have appointed for him Hell, he will burn therein, disgraced and rejected.}. [Al-Israa: 18].[491]

---

489 *Tafseer Ibn Katheer: 1/410* and *Tafseer al-Qurtobi: 4/227.*
490 *Tafseer al-Aaloosi: 4/ 78.*
491 *Tafseer al-Qurtobi: 9/13, Tafseer ar-Raazi: 17/198* and *Tafseer al-Aaloosi: 12/23.*

348-Those about which the verse of repayment for deeds in this world was revealed.

The scholars of *Tafseer* have differed as to whom the previous verse concerning the repayment of deeds in this world was revealed, that is His saying, The Most High,

{Whosoever desires the life of this world and its glitter, to them We shall pay in full the wages of their deeds therein, and they shall not be reduced therein. They are those for whom there is nothing in the Hereafter except fire, and vain are the deeds they did therein and of no effect is that which the use to do.}. [Hood: 14-15].

The first opinion: It specifically concerns the disbelievers because His saying, The Most High,

{Whosoever desires the life of this world…} [Hood: 14]

…encompasses the believer and the disbeliever, however it is possible that a believer can intend to gain enjoyment from this world and benefit from its assets and fancies except that the next verse indicates that it is the disbelievers who are specifically intended. This is because His saying, The Most High,

{They are those for whom there is nothing in the Hereafter except fire, and vain are the deeds they did therein and of no effect is that which the use to do.} [Hood: 15]

…does not befit except the disbelievers.

The second opinion: The repayment mentioned in this verse is apparently general and encompasses the believer who works good deeds to be heard and seen. It also encompasses the disbeliever who performs these deeds for aims within this world. Based upon this, His saying, The Most High,

{They are those for whom there is nothing in the Hereafter except fire...},

…signifies that they are punished because of these corrupt deeds that are accompanied by showing off.[492]

349-What the seekers of this world gain from it.

The seekers of this worldly life, who do not seek through their deeds other than this world, shall not gain from it except what Allaah, The Most High wishes.

{Whosoever desires the quick-passing life of this world, We grant him what We will for whom We like. Then, afterwards, We have appointed for him Hell, he will burn therein, disgraced and rejected.}. [Al-Israa: 18].

---

[492] *Tafseer az-Zamakhshari: 2/384, Tafseer al-Qurtobi: 9/13, Tafseer ar-Raazi: 17/198-199, Tafseer Ibn Katheer: 2/439, Tafseer al-Aaloosi: 12/23* and *Tafseer Ibn al-'Araby: 3/1033.*

Allaah, The Most High, announces in this verse that not everyone who seeks the pleasures of this worldly life gain what they wish, rather they attain what Allaah wills and in the amount that He ordains. Hence this verse directs all the other verses that relate the issue of seeking this life and those who practice this as we have already mentioned in the previous paragraph. Building upon this verse, there are those who seek this world and are not granted from it except for part of what they desired, whilst there are others who are not given any of what they had sought. Such people combine the poverty of this world with the forfeit of the pleasures of the next.[493]

350-The *Sunnah* of Allaah concerning the seekers of the Hereafter.

The Most High has said,

{And whoever desires the Hereafter and strives for it, with the necessary efforts whilst he is a believer, then such are the ones whose striving shall be appreciated.}. [Al-Israa: 19].

This noble verse clarifies the *Sunnah* of Allaah concerning seeking the Hereafter and those that exercise this. He who desires the next world, that is to say, he whose concern and intention is such and strives for it with the necessary efforts, meaning he performs the required acts of obedience whilst being a believer, for such acts are not accepted except from a believer, then he is from the striving believers whose efforts are appreciated. That is to say, they are accepted by Allaah, The Most High, and are not rejected. Hence the conditions for the appreciation of a person's efforts are that the Hereafter be his intention and that he be a believer.[494]

351-An increase in reward for the person who works for the next world.

The Most High has said,

{Whosoever desires the reward of the Hereafter, We give him an increase in his reward…}. [Ash-Shoora: 20].

Zamakhshari states in his *Tafseer* of this verse, *"He who works for the next world is given success in his deeds and they are multiplied."*[495] Ibn Katheer also states, *"Allaah will increase those who intend the deeds of the Hereafter in the reward therein."*[496] That is to say, Allaah will strengthen and assist him upon his path and increase his growth therein. He will reward each deed with ten to seven hundred the like thereof and up to the multiple that He, The Most High, wishes.

352-Is it possible to combine seeking this world and the next?

---

493 *Tafseer Ibn Katheer: 3/33,4/111.*
494 *Tafseer az-Zamakhshari: 2/155, Tafseer al-Qurtobi: 10/234* and *Tafseer Ibn Katheer: 3/33.*
495 *Tafseer az-Zamakhshari: 4/218.*
496 *Tafseer Ibn Katheer: 3/111.*

The answer: Yes. This is possible due to the fact that Allaah, The Most High, has commended those who seek the good of this world as well as the good of the Hereafter. If this was not possible, Allaah would not have guided us to seek both of these from Him nor would He have praised those who do this or condemned those whose concerns were restricted to this world only in His saying,

{…for there are of mankind who say; Our Lord, give us in this world, and for such there will be no portion in the Hereafter. And of them there are those who say; Our Lord, give us in this world that which is good and in the Hereafter that which is good and save us from the torment of the fire. For them there will be allotted a share for what they have earned. And Allaah is swift in reckoning.}. [Al-Baqarah: 200-202].

The meaning of which is, there are some people who ask Allaah, The Most High, to grant them His bestowments specifically in this world, indicating to the fact that their concerns are confined to seeking this worldly life. They seek a share from this world only and thus there is no share for them in the next. Allaah did not mention that such people seek the good of this world because those whose only concern is such do not care whether their share is from the good or the unlawful, for they seek it at every turn and along every path. This is due to the fact that the worldly life has possessed them and the Hereafter has no prominence in their hearts in order that they should seek from Allaah, The Most High, its pleasures and refuge from its evil.
The scholars of *Tafseer* have differed in identifying this group of people, it has been said that they are the disbelievers who disbelieve in the next world. It has also been said that they are the believers who have not yet felt the realities of the religion and happiness of *Eemaan* in their hearts thus their concerns are confined to this world, short of the next.[497]

353-The *Tafseer* of this verse that combines the seeking this world and the next.

The Most High has said,

{And of them there are those who say; Our Lord, give us in this world that which is good and in the Hereafter that which is good and save us from the torment of the Fire.}. [Al-Baqarah: 201].

His saying, The Most High,

{And of them…}

That is to say, from amongst the Muslims are those who seek the good of this world and the next. The scholars have differed as to the meaning of 'the good of this world' and 'the good of the next'. Qataadah states; The good of this world signifies good health and a sufficient amount of wealth. Others mention that it is; Good health, sufficient wealth, the ability to do good in this world and the reward in the Hereafter. Al-Hasan Al-Basry states;

---

[497] *Tafseer az-Zamakhshari: 1/248, Tafseer al-Aaloosi: 2/90* and *Tafseer al-Manaar: 2/236-237.*

The good of this world is knowledge[498] and worship. Most of the scholars are of the opinion that the meaning of the good of this world and that of the next are the pleasures of these two abodes. Qurtobi states, *"This is the correct opinion for the word,*

{…good…}

… encompasses all of this. It is an indefinite noun in the context of Du'aa, thus it includes every thing that is good and the good of the Hereafter is the Paradise by unanimous agreement."[499] His saying, The Most High,

{…and save us from the torment of the Fire.}

That is to say, deliver us from it. This verse is from the comprehensive *Du'aa* that incorporates the good of this world and that of the Hereafter.
It has been narrated in the two *Saheehs*[500] upon the authority of Anas, that he said; *The most frequent Du'aa that the Prophet (S.A.W), use to make was,*

"O Allaah, grant us that which is good in this world and that which is good in the next and save us from the torment of the Fire."[501]

354-The conditions of combining the seeking of this world and the next.

It is conditional when joining the intention of seeking this world and that of seeking the next, that a specific intention be formulated. That is the seeker of this world intends that he should use it as a means to gain the next. This intention would not strain him in anyway as it is from the actions of the heart. However, this is extremely important, as no deed is correct without an intention, for this is a basic principle of Islaam,

"Verily, actions are in accordance to intentions…"[502]

Hence it is the intention that colours deeds and imparts upon them the rulings of legality and illegality. It renders them acceptable or rejectable and governs reward or the lack of it. Hence with this intention a person transforms his permissible actions, such as the gaining of wealth or other worldly comforts, into deeds for which he is rewarded. Thus if he accomplishes what he intended from this world, it is incumbent upon him to remember his intention of the next world, that is to say, his intention of gaining a share in this world in order to use it in gaining the Hereafter.

355-A practical example of combining the intention of seeking this world and that of seeking the next.

---

498 When the scholars mention knowledge they intend the knowledge of Islaam unless they specify otherwise.
499 *Tafseer al-Qurtobi: 2/432.*
500 *Saheeh* al-Bukhaari and *Saheeh* Muslim.
501 *Tafseer al-Qurtobi: 2/433.*
502 The first *Hadeeth* in Saheeh al-Bukhaari.

We have previously mentioned that it is possible to join the two intentions of seeking this world and seeking the next. The noble verses that relate the episode of what occurred between Qaaroon and his people are a practical example of the combination of these two intentions. Allaah relates to us the advice of some of Qaaroon's people to him, The Most High said,

{Verily, Qaaroon was of Moosa's people, but he behaved arrogantly towards them. And we gave him of the treasures, that of which the keys would have been a burden to a body of strong men. Remember when his people said to him; Do not gloat, verily Allaah does not like those who gloat. Seek with that which Allaah has bestowed upon you, the home of the Hereafter, and forget not your portion of this world and do good as Allaah has been good to you and seek not mischief in the land. Verily, Allaah likes not those who cause corruption.}. [Al-Qasas: 76-77].

Therefore it is possible for a Muslim to seek the comforts of this world through lawful means and this is permissible for him, not forbidden. Furthermore, it is permissible for him to supplicate to Allaah, that He enables him to achieve what he seeks of the pleasures of this world, as we have previously mentioned. Thus, if he attains what he wanted from this worldly life, it is incumbent upon him to use this bestowal from Allaah, The Most High, in ways that will benefit him in the Hereafter, such as spending in the path of Allaah and fulfilling his obligations concerning these blessings. That is to say, he should show gratitude towards Allaah, The Most High, for the blessings that He has given him and he should be good to Allaah's creations, just like Allaah has been good to him. It is permissible for him to enjoy those good things that Allaah has blessed him with, such as food, drink, clothing, shelter, transport and other favours. Through this he can realize a practical example of joining the intention of seeking this world and that of seeking the next. What we have just mentioned has been indicated towards by the sayings of the scholars of *Tafseer* concerning the previous verses regarding Qaaroon. Of their sayings is the following.

356-Firstly: The statements of the scholars of *Tafseer* concerning the saying of The Most High,

{Seek with that which Allaah has bestowed upon you, the home of the Hereafter…}. [Al-Qasas: 77].

A- Qurtobi states, *"That is to say, seek through what Allaah has given you of wealth and abundance, the abode of the Hereafter by performing good deeds such as, giving obligatory and supererogatory charity and make this as your provision for the next world."*[503]

B- Zamakhshari states, *"That is to say, seek through what Allaah has given you of wealth and abundance the abode of the Hereafter by performing good deeds such as, giving obligatory and supererogatory charity and make this as your provision for the next world."*[504]

---

503 *Tafseer al-Qurtobi: 13/314.*

504 *Tafseer az-Zamakhshari: 3/431.*

C- Raazi states, *"What is intended is that wealth should be spent in ways that lead to paradise."*[505]
D- Ibn Katheer states, *"That is to say, use what Allaah has granted you of abundant wealth and complete comforts in the obedience of your Lord and in drawing closer to Him through the various ways of sacrifice by which you will attain the reward of this world and that of the Hereafter."*[506]

357-Secondly: The statements of the scholars of *Tafseer* concerning the saying of The Most High,

{… and forget not your portion of this world…}. [Al-Qasas: 77].

A- Raazi states, "*That is to say, there is no harm in enjoying what is permissible."*[507]
B- Qurtobi states, *"Al-Hasan and Qatadah stated; The meaning of which is, do not lose your share of this world, your enjoyment of that which is lawful, your seeking of it and your observing of your worldly matters."*[508]
C- Zamakhshari states, *"That is to say, that you should take from it what suffices and amends your condition."*[509]
D- Aaloosi states, *"That is to say, do not forget your share of this world. Ibn 'Abbaas states that your Hereafter should be worked for in this world. It is narrated from Qatadah that it is to take from this world what Allaah, The Most High, has made permissible."*[510]
E- Ibn Katheer states, *"That is to say, it is permissible for you to enjoy what Allaah has made lawful therein such as food, drink, shelter and marriage. For indeed, your Lord has a right upon you, you yourself have a right upon yourself and your family has a right upon you. So give each rightful one his right."*[511]

358-Thirdly: The statements of the scholars of *Tafseer* concerning the saying of The Most High,

{…and do good as Allaah has been good to you…}. [Al-Qasas: 77].

A- Raazi states, *"The meaning of this verse encompasses assisting the poor with one's wealth and power and showing them a nice face when meeting them and recalling them with good."*[512]
B- Zamakhshari states, *"Do good unto the slaves of Allaah just like He has done good unto you."*[513]

---

505 *Tafseer ar-Raazi: 25/15.*
506 *Tafseer Ibn Katheer: 3/399.*
507 *Tafseer ar-Raazi: 25/15.*
508 *Tafseer al-Qurtobi: 13/314.*
509 *Tafseer az-Zamakhshari: 3/431.*
510 *Tafseer al-Aaloosi: 20/112.*
511 *Tafseer Ibn Katheer: 3/399.*
512 *Tafseer ar-Raazi: 25/17.*
513 *Tafseer az-Zamakhshari: 3/431.*

C- Aaloosi states, *"Do good unto the worshippers of Allaah, The Majestic and Almighty, in a similar fashion that He has been good to you concerning the blessings He has graced you with."*[514]

D- Ibn Katheer states, *"That is to say, do good to His creation, in a similar manner that He has been good to you."*[515]

[514] *Tafseer al-Aaloosi: 20/113.*

[515] *Tafseer Ibn Katheer: 3/399.*

Chapter Sixteen

The *Sunnah* of Allaah concerning the provisions of His slaves.

[The law of provisions]

359-The meaning of '*Rizq'*, linguistically.[516]

A- It has been mentioned in *Lisaan al-'Arab, "...that which benefit is derived from. Rizq; bestowment. Rain can also be called Rizq, such as in His saying, The Most High,*

{…and the provision (Rizq) that Allaah sends down from the sky and revives therewith the earth after its death…}. [Al-Jaathiyah: 5].

Rizq is of two types, the apparent, which sustains the body, such as food and the intangible, such as knowledge."[517]

B- It has also been mentioned in *Al-Mu'jam al-Waseet, "Rizq…the name given to everything that is bestowed, that is everything from which benefit is derived from such as food and clothing. Rizq is that which reaches the inside and nourishment is attained from it. In the revelation of The Almighty,*

{…and let him bring some provision (Rizq) to you from that…}. [Al-Kahf: 19].

Rizq; Rain, for it is the cause of provision. Rizq; Bestowment, continual grant. It can be said; How much is your Rizq per month? That is to say, how much is your wage…"[518]

C- Furthermore it has been mentioned in An-Nihaayah, *"From the Names of Allaah, The Most High, is 'Ar-Razzaaq', 'The Provider', He is the one who created all provisions and from it He granted the needs of creation, causing it to reach them. Provisions are of two types, the apparent that sustain the body, such as food and the intangible such as knowledge."*[519]

D- Additionally, it is mentioned in *Mufradaat Ghareeb al-Quraan, "Rizq; The continual bestowment, whether it be in this world or the next, or even a share. It is also that which reaches the inside and nourishment is attained from it. It can be said; the ruler gave the soldiers their provisions; I was provided knowledge. His saying, The Most High,*

{And spend of that which We have provided you with before death comes to one of you…}. [Al-Munaafiqoon: 10].

That is to say, spend from your wealth, power and knowledge. Also, His saying, The Most High,

{And for your provision He gives you, you deny Him.}. [Al-Waaqi'ah: 82].

---

[516] It should be noted that the following meanings of the word are according to the Arabic language.
[517] *Lisaan al'Arab: 11/405-406.*
[518] *Al-Mu'jam al-Waseet: 1/342.*
[519] *An-Nihaayah fee Ghareeb al-Hadeeth* by *Ibn Atheer: 2/219.*

That is to say, in return for your share of provision you deny Him. Concerning bestowments in the next world is His saying, The Most High,

{Think not of those who are killed in the path of Allaah as dead. On the contrary, they are alive, with their Lord, and provided for.}. [Aale-'Imraan: 169].

Ar-Razzaaq, The Provider, is the Name of the creator, giver and the cause of all provisions and He is Allaah, The Most High. This name can be used to describe a person who is a cause in the attainment of provision. However the name 'Ar-Razzaaq' is not given to anybody else except Allaah. Allaah, The Most High states,

{And We have provided therein your means of living and for those whom you provide not.}. [Al-Hijr: 20].

That is to say, there are those who you are of no cause in their provision nor can you affect it. It is said, the soldiers were provided for if they seized their own provisions."[520]

360-The intended meaning of 'provision' in our research.

The intended meaning of the word 'provision' in our research is everything that is valuable and from which benefit can be derived, whether it be material or intangible. Examples of material provisions are such things as gold, silver, livestock, crops, property, food, clothing, drink and similar such objects. Examples of intangible provisions are such things as knowledge, status, authority, mental power, intelligence, good manners and other such abstract states. Our definition of the word provision encompasses those of this world, as we have just mentioned and also those of the next, that is the pleasure of Allaah, The Most High, His reward of paradise and every thing else that He has informed us of.

361-Allaah is The Provider, The All Powerful and The Most Strong.

Allaah, The Most High, is the creator, bestower and cause of all provisions. Of His Names, The Most High is 'Ar-Razzaaq', 'The Provider', for He is the one who created all provisions and from it He granted the needs of the creation, causing it to reach them.[521] The Noble *Quraan* contains many verses that indicate that Allaah, The Most High, is The Provider, and these verses support the meaning we have just mentioned. The following are examples of such verses.

362-Verses, which indicate that Allaah, The Most High, is The Provider.

A- The Most High has said,

{And no creature is there on Earth except that its provision is due from Allaah. And He knows its dwelling place and its place of deposit. All is in a clear book.}.

---

520 *Mufradaat Ghareeb al-Quraan* by *Raaghib Al-Asfahaany: p.194.*

521 *An-Nihaayah fee Ghareeb al-Hadeeth* by *Ibn Atheer: 2/219.*

[Hood: 6].

The word creature is the name given to every living animal, male or female. All the scholars of *Tafseer* are in agreement that the word creature in this verse includes every type of animal. Therefore the meaning of this verse is; there is not a single animal that roves the face of the Earth except that it is upon Allaah, The Most High, to feed it and provide for it. This is incumbent upon Him, The Most High, in fulfillment of His promise that He will cause the provisions of every living creature to reach it out of His mercy and kindness. Allaah knows its whereabouts and shelter in the Earth just as He knew its place of lodgings in the loins, wombs or eggs of its parents.[522]

B- The Most High has said,

{And how many a living creature carries not its own provision. Allaah provides for it and you. And He is the All Hearer, the All Knower.}. [Al-'Ankaboot: 60].

The meaning of which is, how many animals cannot carry their provisions due to their weakness or their inability to store it? They wake in the morning with nothing and Allaah, The Most High, provides for them and for you as well. No other provides for these weak animals except Allaah, The Most High and likewise no other provides for you, O mankind, except Allaah, even though you seem to be able to carry and earn your own provisions. If Allaah had not given you this capacity and prepared for you the causes of sustenance you would have been more incapable than these animals that do not carry their provisions. Hence it is Allaah, The Most High, who provides for all through the relevant means and He is the sole cause of this.[523]

C- The Most High has said,

{Verily, Allaah is The Provider, Owner of Power, The Most Strong.}. [Adth-Dthaariyaat: 58].

Allaah, The Most High, is the only one who provides for everything in need of sustenance, no other. He is the most powerful and the most capable over all things.[524]

363-Seek your provision from Allaah.

Therefore due to the fact that Allaah is The Provider, The Most Powerful and The Most Strong, it is essential that a Muslim seek his sustenance from Him and not from any other. The Most High has said,

{…so seek your provision from Allaah…}. [Al-'Ankaboot: 17].

Thus based upon this it is incumbent upon a Muslim to rely upon His Lord, The Almighty and Majestic, in attaining his provisions and that he supplicate to Him that He should facilitate for him its causes whilst being in search of these himself.

---

522 *Tafseer az-Zamakhshari: 2/379, Tafseer ar-Raazi: 17/185* and *Tafseer al-Aaloosi: 12/2.*

523 *Tafseer az-Zamakhshari: 3/462* and *Tafseer al-Aaloosi: 21/11.*

524 *Tafseer az-Zamakhshari: 4/406, Tafseer al-Qurtobi: 17/57, Tafseer al-Aaloosi: 27/23* and *Tafseer ar-Raazi: 28/235.*

364-The *Sunnah* of Allaah concerning the provisions of His slaves.

Allaah, Glory be unto Him The Most High, has created all creatures with the instinct to search for ways of attaining their sustenance by roving from place to place and He has created them with the necessary limbs in order to achieve this. The *Sunnah* of Allaah concerning the provisions of His slaves is that He has caused it to reach them by causes and reasons, which they themselves choose and undertake. He in turn facilitates these causes and reasons for them and He encourages them to do this, rather He has ordered them to labor in attaining their sustenance.

365-Laboring in order to achieve provisions.

We have already mentioned that it is Allaah's *Sunnah* concerning the provisions of His slaves that He has caused it to reach them through causes and reasons, which they themselves choose and undertake such as traveling to the corners of the Earth. The Most High has said,

{It is Him who has made the Earth subservient to you, so travel the path thereof and eat of His provision. And unto Him will be the Resurrection.}. [Al-Mulk: 15].

The meaning of which is, journey to wherever you wish, to the corners of the Earth and visit the various lands and regions seeking different forms of earnings and trade. Allaah has made the Earth subservient to you, not overbearing, for it is very easy for you to travel therein.

{…and eat of His provision…}

That is to say, derive benefit from what He has bestowed upon you. It has been deduced from this verse that it is preferred that a person himself be a cause in earning provisions. It is mentioned in a *Hadeeth*,

"Indeed, Allaah loves the believing slave who has a profession."[525]

366-To gather firewood rather than beg from the people.

Thus if the conventional method of attaining sustenance is to labor for it, even if this is difficult such as in the gathering of firewood, this is better for a Muslim than to seek charity from the people, as long as he is able to earn. Bukhaari has narrated upon the authority of az-Zubayr Ibn al-'Awaam, that the Prophet (S.A.W) said,

"That one of you should take a rope and gather a bundle of firewood upon his back and sell it, hence Allaah sufficing him through this, is better for him than to ask the people, whether they donate to him or not."[526]

---

[525] *Tafseer Ibn Katheer: 4/397* and *Tafseer al-Aaloosi: 29/14.*
[526] *Fath ul-Baari Sharh Saheeh al-Bukhaari* by *Ibn Hajr al-'Asqalaany: 3/335.*

Ibn Hajr states in his explanation of this *Hadeeth*, *"This Hadeeth contains encouragement in practicing abstinence from begging even if a person has to lower himself in seeking sustenance and suffers hardship during the course of this."*[527]

367-Striving to seek sustenance does not contradict reliance upon Allaah.

Striving to seek sustenance and undertaking its necessary causes does not contradict reliance upon Allaah for *Imaam* Ahmad has narrated upon the authority of 'Umar Ibn al-Khattaab (R.A), that he said; *I heard the Messenger of Allaah (S.A.W) say,*

"If you were to rely upon Allaah properly you would have been sustained as the birds are sustained. They set out in the morning hungry and return in the evening with full stomachs."

Ibn Katheer states after quoting this *Hadeeth* in his *Tafseer*, *"Al-Hakeem at-Tirmidthi realted; 'Umar Ibn al-Khattaab (R.A) passed by a people and he asked them; Who are you? They replied; We are the ones who have trusted in Allaah. He replied; You are in reality the wasters! Rather, reliance is that a man should sow his seed in the land and then rely upon his Lord, The Almighty and Majestic."*[528] *Imaam* Ahmad was asked about a man who sits in his house or in the Mosque and says; I shall not do anything and my provisions shall come to me. He said; *This man is ignorant of knowledge for the Prophet (S.A.W) has said,*

"Indeed, Allaah has placed my sustenance beneath my spear."[529]

368-Earning lawful wealth is like *Jihaad*.

The Most high has said,

{Verily, your Lord knows that you stand a little less than two thirds of the night, or half the night, or a third of the night and also a party of those with you. And Allaah measures the night and the day. He knows that you are unable to pray the whole night, so He has turned to you in mercy. So recite of the *Quraan* as much as may be easy for you. He knows that there will be some amongst you who are sick, others that are travelling through the land, seeking Allaah's bounties and yet others fighting in Allaah's cause. So recite as much of the *Quraan* as may be easy and perform the *Salaat* and give *Zakaat* and lend to Allaah a goodly loan. And whatever good you send ahead for yourselves you will certainly find it with Allaah, better and greater in reward. And seek forgiveness from Allaah. Verily, Allaah is Oft-Forgiving, Most Merciful.}. [Al-Muzzammil: 20].

---

527 *Ibid. 3/336.*
528 *Tafseer al-Aaloosi: 29/14.*
529 *Fath ul-Baari Sharh Saheeh al-Bukhaari* by *Ibn Hajr al-'Asqalaany: 11/305-306.*

The night prayer[530] was obligatory and then it was abrogated in regards to the *Ummah*. The Most High has clarified the reason for lightening the night prayer by abrogating its obligation, even though it remains a preferred deed, for He said,

{… He knows that there will be some amongst you who are sick, others that are travelling through the land, seeking Allaah's bounties and yet others fighting in Allaah's cause…}

Imaam Qurtobi states, *"Glory be to Him who has clarified the reason behind lightening the night prayer, for amongst the people are those who are sick, thus the night prayer is difficult for them, however it is unbearable for them that they should miss it. Also, the travelling trader may not be able to perform the night prayer and likewise the Mujaahid. Therefore Allaah lightened this obligation from everybody for the sake of these three. Allaah, The Most High, has in this verse equated between the station of the Mujaahideen and that of those who earn lawful wealth in order to spend upon themselves, their families and in good ways. Hence this is a proof that earning lawful wealth is at the degree of Jihaad because Allaah has mentioned it alongside Jihaad in His cause."*[531] Raazi states, *"…and from the subtleties of this verse is that Allaah, The Most High, has equated between the Mujaahideen and those who travel in order to seek lawful earnings."*[532] Zamakhshari also states, *"Allaah has clarified the wisdom in abrogating the night prayer, it is due to the difficulty of this upon the sick, those travelling in search of trade and the Mujaahideen who are in the cause of Allaah. It is also said that Allaah has equated between the Mujaahideen and those who travel in order to seek lawful earnings."*[533]

369-Blessed provisions.

The *Sunnah* of Allaah has passed that whosever Allaah has provided with wealth without him having craved or begged for it, that this wealth shall be blessed. The *Hadeeth* narrated by Bukhaari upon the authority of Hakeem Ibn Hizaam indicates towards this *Sunnah*. The Prophet (S.A.W) said to him,

"O Hakeem, this wealth is like a sweet fresh fruit, he who takes it without greed is blessed therein and he who takes it out of greed shall not be blessed therein like the one who eats but is not satisfied. The upper giving hand is better than the lower receiving hand."[534]

In this *Hadeeth* a similitude is drawn between desirable wealth and the craving for it, and fresh sweet fruit. Fresh fruit is desirable in comparison to dry fruit and sweet fruit is desirable in comparison to bitter fruit. Hence if both theses qualities are joined then the desire is greater. Thus he who receives this wealth without wrong or begging, that is, whoever takes it without asking for it, is blessed therein and whoever takes it through greed, that is craving and desiring it, he is not blessed therein.[535]

---

530 *Tahajjud* or *Qiyaamul-Layl.*
531 *Tafseer al-Qurtobi: 19/55.*
532 *Tafseer ar-Raazi: 20/187.*
533 *Tafseer az-Zamakhshari: 4/643.*
534 *Fath ul-Baari Sharh Saheeh al-Bukhaari* by *Ibn Hajr al-'Asqalaany: 3/335.*
535 *Ibid. 3/335*

To be blessed in something means that Allaah has affirmed good in it. Due to the fact that this good from Allaah emanates from where it is not detected, enumerated or even encompassed, every intangible increase, which is witnessed from Him, is said to be a blessing. The noble *Hadeeth* indicates towards this type of increase,

"Charity does not decrease wealth."

This does not signify the material decrease.[536]

370-Allaah provides for the believer and the disbeliever.

Allaah, The Most High, is the Lord of existence and He has promised and informed that there is not a living creature except that its provision is upon Him. Hence every life form, which posses a soul and roves upon the face of the Earth, is sustained by Allaah and He facilitates the causes of its provisions whether this be a disbeliever or believer. For this reason The Most High has said,

{On each, these as well as those, We grant from the bestowments of your Lord. And the bounties of your Lord can never be forbidden.}. [Al-Israa: 20].

That is to say, Allaah provides for the disbelievers and the believers and this is the explanation of the scholars of *Tafseer*. Of their statements concerning this verse;

A- *Imaam* Qurtobi states, *"His saying, The Most High,*

{On each, these as well as those, We grant from the bestowments of your Lord…}

…He has announced that He provides for the believers as well as the disbelievers."[537]

B- Zamakhshari states, *"Allaah gives to both of these groups, He grants them from his bounties. Hence, He provides for the obedient as well as for the disobedient from his kindness. The bestowments of your Lord and blessings cannot be forbidden, meaning that He does not forbid it for the disobedient due to his disobedience."*[538]
C- Raazi states, *"That is to say, The Most High, supplies both groups with wealth and He extends their provisions, such as riches and children and other such causes of honour and décor in this worldly life. This is because His bestowments are not restricted from anybody, whether they be a believer or a disbeliever, for they have all been created in this abode of toil, i.e. this worldly life. Hence it is compulsory that the chattels of this world reach them all."*[539]

371-Enjoying good provisions.

---

536 *Mufradaat Ghareeb al-Quraan by Raaghib Al-Asfahaany: p.33.*
537 *Tafseer al-Qurtobi: 10/236.*
538 *Tafseer az-Zamakhshari: 2/656.*
539 *Tafseer ar-Raazi: 20/181.*

Rendering things lawful or unlawful is from the rights of Allaah, therefore it is not permissible for any to forbid what Allaah has permitted, arguing that this is restraint of the desires or that the object in question is pleasurable. Rather, what is to be considered is whether something is lawful or unlawful, for if it is lawful its enjoyment is permissible, even if it is pleasurable or gratifying because the *Sharee'ah* does not forbid gaining enjoyment from something pleasurable as long as it is permissible. However, if something is forbidden, it is obligatory to avoid it no matter what its qualities are. Allaah, The Most High, refutes those who forbid what He has permitted of nice things, such as nice clothing and good provisions. The Almighty and Majestic has said,

{Say; Who has forbidden adornment with clothes provided by Allaah which He has produced for His slaves and good provisions? Say; They are in the life of this world for those who believe and exclusively for them on the Day of Resurrection. Thus We explain the signs in detail for people who have knowledge.}. [Al-'Araaf: 32].

Allaah states in refutation of those who forbid certain foods, drinks, or clothing upon their own accord without any evidence from Him,

{…Who has forbidden adornment with clothes provided by Allaah which He has produced for His slaves and good provisions?…}

That is to say, such things are created for those who believe in Allaah and worship Him in this life even if the disbelievers share with them in this. However, they are exclusively for the believers on the Day of Resurrection and no infidel shall share with them therein, for paradise is forbidden to the disbelievers.[540]

372-A guideline concerning enjoyment of good provisions.

Imaam Ibn al-Araby states, *"…and that which regulates this topic and protects its commandment is that it is upon a person to eat what is available, may it be nice or just plain bread. He should not burden himself to eat well and take this as a custom. The Prophet (S.A.W) use to satisfy his appetite if there was food available and he would have patience if there were none. He would partake of sweet if possible, drink honey if it agreed with him and eat meat if it was available and he would not take this as his staple diet nor would he make this the norm."*[541]

373-Wealth, in its self does not bring its owner closer to Allaah.

It could be that a person be bestowed wealth in abundance, in accordance to Allaah's *Sunnah* regarding the earning of wealth, because His *Sunnah* has passed that the disbeliever, the believer, the obedient and the rebel are all given wealth. Hence the mere fact that a person is wealthy does not render him close to Allaah, The Most High. Rather, what brings a person closer to Allaah are *Eemaan* and virtuous deeds, The Most High has said,

---

[540] *Tafseer Ibn Katheer: 2/211.*
[541] *Tafseer al-Qurtobi: 7/198.*

{And it is not your wealth nor your children that bring you nearer to Us, but only he who believes and does righteous deeds, as for such there will be a twofold reward for what they did, and they will reside in the high dwellings in peace and security.}. [Saba: 37].

The meaning of which is, wealth does not bring a person closer to Allaah, The Most High, rather it is *Eemaan* and pious deeds that attain this. Likewise, if Allaah bestows his slave with children, they do not bring him closer to Allaah merely by being his children. However this is achieved if he obeys Allaah concerning them by showing them what is good, teaching them the religion and by making them pious members of the society.[542]

374-Expansion and constriction of provisions and what this indicates.

It is possible that Allaah expands the provisions of His slave or constrict it for him. So he could be extremely rich or very poor and in dire need. Therefore does this indicate that the rich person is good and that the poor person is bad?
The answer; Expansion or restriction of a person's provisions does not indicate towards his righteousness or the converse. The attainment of wealth by a person in this worldly life does not indicate that he deserves this or that Allaah is pleased with him, for Allaah frequently extends the provisions of the disobedients and disbelievers. He does this because He rules as He wishes or for a benefit or hidden wisdom or as an inducement to an evil end for them. It also possible that Allaah, The Most High, constricts the sustenance of the pious due to His wisdom that only He knows or based upon one of His general *Sunnah*. Therefore it is crucial that the slave think not that this occurs as recompense or that it is based upon his station, being near or far from his Lord, The Most high.[543]
What we have mentioned is supported by the saying of The Most High,

{As for man, when his Lord tries him by giving him honour and bounties, he says; My Lord has honoured me. But when He tries him by straitening his means of life, he says; My Lord has humiliated me. On the contrary, you treat not the orphans with kindness and generosity. And you urge not one another into feeding the poor. And you devour the inheritance with greed. And you love wealth deeply.}. [Al-Fajr: 15-20].

It has been mentioned in the *Tafseer* of these verses that Allaah reprimands man for his belief that if He, The Most High, expands man's provision in order to test him, that he believes that this is an honour from Allaah. However the state of affairs is not so, rather it is a test for him. Likewise if He trials him by restricting his provision, he believes that this is a humiliation from Allaah, hence Allaah says,

{On the contrary…}

That is to say, the state of affairs is not as he maintains, not in either of these situations. Allaah, The Most High, gives wealth to those He loves and to those He hates, and He restricts the sustenance of those He loves as well as of those He hates. Rather that which is desired in both cases is that the person obeys Allaah, if he is wealthy he should thank

---

542 *Tafseer az-Zamakhshari: 3/586.*
543 *Tafseer ar-Raazi: 31/169.*

Him and if he is poor, he should show patience. Thus through the patience of one and the gratitude of the other a slave draws closer to his Lord.[544]

375-Some of the wisdom behind the varying levels of provisions.

Firstly: So that you may aid one another.

The Most High has said,

{Is it they who would portion out the Mercy of your Lord? It is We who portion out between them their livelihood in this world, and We raised some of them above others in ranks, so that they may employ others in their work. But the Mercy of your Lord is better than that which they amass.}. [Az-Zukhruf: 32].

The meaning of which is, it is Allaah who has divided between them the means of livelihood in this worldly life as He wills and in accordance to His rule and their general welfare.

{…and We raised some of them above others in ranks…}

…in varying levels of provisions, amenities of life and other means. Allaah has caused them to vary in what He has bestowed upon them of wealth, sustenance, intellect, understanding and other such tangible and intangible capacities. For amongst them are the strong and the weak, the knowledgeable and the ignorant, the clever and the simpleminded, the leaders and the citizens and the rich and the poor. Allaah has done this…

{…so that they may employ others in their work…}

That is to say, that you may utilize each other in work due to your need of each other. In such a fashion you may coexist and each person may gain help from the others. If it were not for this variation of levels in what we have mentioned it would not be possible for you to aid and serve one another.[545]

376-Secondly: In order to prevent transgression.

From the wisdom behind the varying levels of provisions is that this prevents the transgression of the people in the land. The Most High has said,

{And if Allaah were to enlarge the provision of His slaves they would surely rebel in the Earth, but He sends it down by measure as He wills. Verily, He is in respect of His slaves, the Well Aware, The All Seer.}. [Ash-Shoora: 27].

---

[544] *Tafseer Ibn Katheer: 4/509.*

[545] *Tafseer az-Zamakhshari: 4/248, Tafseer Ibn Katheer: 4/127, Tafseer ar-Raazi: 27/209, Tafseer al-Qurtobi: 16/83* and *Tafseer al-Aaloosi: 25/78.*

The meaning of which is, if Allaah were to extend the provisions of His slaves they would surely rebel in the land, i.e. they would transgress, disobey and become arrogant and cause corruption therein.

{…but He sends it down by measure as He wills…}

That is to say, He sends down their provisions in an amount He wishes, which is sufficient for them.

{…Verily, He is in respect of His slaves, the Well Aware, The All Seer.}

He knows best what their circumstances require, thus He apportions to them what would be best for their unity. He provides them with selected sustenance, which contains their welfare and He is the most knowledgeable about this. Hence, He causes some of them to be wealthy and others to be needy in accordance to His Wisdom, The Most High. If He were to cause them all to be rich they would transgress and if He were to cause them all to be poor they would all perish. There is no doubt that the transgression of the poor is less than that of the rich.[546]

377-The believer does not worry about this variation of provisions.

The believer never worries about these varying levels of provisions that Allaah's Wisdom necessitates, even if he is extremely poor because everything that a person could possibly be granted in this worldly life is merely a fleeting enjoyment. Therefore it is not deserving for a believer to pay attention, be concerned or worry about any lose therein because his aim is the next world and his goal is attaining the pleasure of Allaah. Furthermore he is well aware of the lowliness of this world in the reckoning of Allaah. The following saying of The Most High indicates this, for after He has mentioned the variation of provisions He states,

{And were it not that mankind would have become one disbelieving community, We would have provided for those who disbelieve in The Most Gracious, silver roofs for their houses and stairways whereby they ascend. And for their houses doors of silver and thrones of silver upon which they could recline. And adornments of gold. Yet all this would have been nothing but an enjoyment of this world. And the Hereafter with your Lord is for those who have *Taqwa*.}. [Az-Zukhruf: 33-35].

The meaning of which is, if it were not that many of the ignorant would believe that Allaah's bestowment of wealth is a sign of His love for those receiving it and thus gather upon disbelief due to wealth…

{…We would have provided for those who disbelieve in The Most Gracious, silver roofs for their houses and stairways…}

That is to say, flights of steps and ladders made of silver.

{…whereby they ascend…}

---

[546] *Tafseer az-Zamakhshari: 4/223, Tafseer al-Qurtobi: 16/27* and *Ibn Katheer: 4/115.*

Meaning, by means of which they climb.

{…And for their houses doors of silver…}

That is to say, doors sealed with silver.

{…and thrones of silver upon which they could recline…}

Meaning, thrones made entirely of silver.

{And adornments of gold…}

That is to say, pure gold. Then The Most Blessed and Most High states,

{…Yet all this would have been nothing but an enjoyment of this world…}

Meaning, that all this is merely from the lowly fleeting worldly life in the reckoning of Allaah, The Most High. That which Allaah does grant them is in return for their fair deeds that they work in this worldly life so that they enter into the Hereafter with not a single good deed for which He could possibly reward them. Then The Most High states,

{…And the Hereafter with your Lord is for those who have *Taqwa*.}

That is to say, it is for them only and none share with them in it.[547] Hence the believer does not lament over anything within this world, such as lamenting over restricted provisions and not having what others do. So let the desire of the believer be for the Hereafter and attaining the pleasure of Allaah and not for the chattels of this world. Indeed if the world were to be worth, in the reckoning of Allaah, even the wing of a mosquito He would never have given a disbeliever a drink of water from it as is mentioned in the *Hadeeth* narrated by Tirmidthi as cited by Ibn Katheer in his *Tafseer*.[548]

378-A warning against misunderstanding.

It should not be misunderstood from what I have mentioned that a Muslim should just surrender to poverty and give up work working. What I intend is that a Muslim should rise to undertake the causes that the *Sharee'ah* has ordained and strive to attain his provision through legal methods. If after this his provision remains scarce it is upon him to remember what I have mentioned in that he should not become depressed due to this. The good life that a Muslim has been promised is not always through affluence, rather it is through something else, which is far greater than this life, and I have discussed this under the chapter, the *Sunnah* of Allaah concerning *Eemaan*, *Taqwa* and pious deeds.

379-The stance of a Muslim towards the *Sunnah* of Allaah concerning provisions.

---

[547] *Tafseer Ibn Katheer: 4/127.*
[548] *Tafseer Ibn Katheer: 4/127.*

We have previously mentioned that it is from the *Sunnah* of Allaah concerning the provisions of His slaves that He causes this to vary amongst them in different levels. So what is the correct stance of a Muslim towards this? The answer to this differs in accordance to the expanse of his provisions and this is what we shall briefly clarify in what is to come.

380-Firstly: The stance of a Muslim if he is granted extensive provisions.

When a Muslim is extended in his provisions, it is incumbent upon him to remember a number of things and perform what Allaah has ordained upon him in this situation, such as;

A- He should be certain and always remember that the wealth that he has gained belongs to Allaah, The Most High. Allaah states,

{…and give them from the wealth of Allaah that He has bestowed upon you…}. [An-Noor: 33].

Meaning from Allaah's provisions. The Most High has stated,

{And spend of that which We have provided you…}. [Al-Munaafiqoon: 10].

B- He should be aware of transgression caused by wealth, The Most High states, addressing the children of Israaeel,

{Eat of the good things that We have provided you, and commit not transgression therein, lest My anger should justly descend upon you. And he upon whom My anger descends has indeed perished.}. [Taa-Ha: 81].

Their transgression in Allaah's bestowments upon them would be to exceed His limits in such by showing ingratitude and busying themselves with amusements in the place of paying its due thanks. Such transgression includes spending their wealth in disobedience and failing to pay the rights of the poor from it.[549]

C- He should remember the story of Qaaroon unto whom Allaah had bestowed abundant wealth however he transgressed therein and he became self-conceited, claiming that he himself, through his own knowledge had earned this wealth and not through the grace of Allaah. Hence the result of his transgression was as The Most High stated in His saying,

{So We caused the Earth to swallow him and his dwelling place…}. [Al-Qasas: 81].

381-The stance of a Muslim if he is restricted in his provisions.

The correct stance of a Muslim if his provisions are restricted is realized by fulfilling the following:

---

[549] *Tafseer az-Zamakhshari: 3/79.*

A- He should know with certainty and remember that expansion or constriction of sustenance does not indicate Allaah's honouring of His slave or his humiliation, rather this is his trial and test. For Allaah, The Most High, tests His slaves with what He wishes and when He wills.

B- He should recognize the type of worship required under these circumstances, i.e. patience. For if he displays this he is of those who have *Taqwa* and patience, those who will be given their reward without any account.

C- He should not despair and become depressed due to his scarce provisions and hard life and he should always remember the life of the Prophet (S.A.W) and that of his noble companions.

D- He should realize that the enjoyments of this world are but small and fleeting and they do not warrant grief over their lose.

E- He should look to him who is below him, that is he who has less wealth than him, and not towards him who is above him, that is he who has more wealth than him. *Imaam* Bukhaari narrates upon the authority of Abu Hurayrah, that the Prophet (S.A.W.) said,

"If one of you should look towards somebody who has been favoured in his wealth and appearance then he should also look at him who is lower than himself of those who he in turn has been favoured above."[550]

It has been mentioned in the explanation of his words(S.A.W), ***"…in his wealth and appearance…"*** that is to say, in his property and looks. It is possible that this includes children, material goods and everything that is linked to the décor of this worldly life. His saying (S.A.W), **"*…he should also look at him who is lower than himself…"*** meaning, in that which concerns this worldly life, that is to say, look towards him who has less wealth and possessions. *Imaam* Muslim has in his narration of this *Hadeeth* the phrase, ***"…for this is worthier, lest you should belittle Allaah's blessings upon you."*** This *Hadeeth* contains a remedy for jealousy, for if a person looks towards him who is above him, he cannot safeguard from being jealous of him. Thus the remedy for this would be for him to look at one who is lower than him so that this can cause him to be grateful and not belittle Allaah's blessings upon him. Such blessings that Allaah has granted upon him, above many, without a specific reason that necessitates his superiority above them.[551]

F- He should keep in his heart at all times the *Hadeeth* of the Prophet (S.A.W) as narrated by Bukhaari upon the authority of Ibn 'Umar, that he said; *The prophet (S.A.W) grasped me by the shoulder and said,*

"Be in this world as if you were a stranger or a traveller."[552]

This *Hadeeth* is the basis in encouraging abstinence and disregard of this world and to exhibit satisfaction with the bear minimum. Nawawiy states, *"The meaning of this Hadeeth is, do not incline towards this world, nor take it as a residing place, nor think*

---

[550] *Fath ul-Baari Sharh Saheeh al-Bukhaari* by *Ibn Hajr al-'Asqalaany: 11/322.*
[551] *Ibid: 11/322-323*
[552] *Saheeh al-Bukhaari: 11/233.*

about remaining in it. Do not become attached to that which a stranger would not become attached to in other than his country. Other scholars have stated; The traveller is the one who treks the pathways on his way home. Hence a person in this world is similar to a slave who has been sent to another country by his master on a task. His status is that he should hasten to complete his task, which he has been sent to accomplish, and then return back to his country and not to become attached to anything except his task."[553]

[553] *Fath ul-Baari Sharh Saheeh al-Bukhaari* by *Ibn Hajr al-'Asqalaany: 11/233-234.*

Chapter Seventeen

The *Sunnah* of Allaah concerning harshness and kindness.

[The law of harshness and kindness]

382-The meaning of 'harshness', linguistically.[554]

It has been mentioned in *Lisaan al-'Arab*, *"Harshness; Rough speech. A harsh man; He is stern and he is coarse in his speech, he is bad mannered. He is harsh, that is to say, severe, The Most High has said,*

{…and let them find harshness[555] in you…}. [At-Tawbah: 123].[556]

It is stated in *Mufradaat Ghareeb al-Quraan*, *"The harsh; The bad mannered, opposite of the kind, severity, The Most High has said,*

{…and let them find harshness in you…}.[557]

It is also mentioned in *Al-Mu'jam al-Waseet*, *"The harsh; The unsympathetic…"*[558]

383-The meaning of 'kindness', linguistically[559].

It has been mentioned in *Lisaan al-'Arab*, *"Kindness is the opposite of harshness. He is kind to him, that is to say gentle. Kindness is to have a soft disposition. A kind action is opposite to a ruthless one."*[560] Ibn Hajr al-'Asqalaany states, *"Kindness is to display a gentle temperament through words and deeds, and to treat others with leniency."*[561]

384-The *Sunnah* of Allaah concerning harshness.

The *Sunnah* of Allaah has passed of old, concerning the affairs of the people, that they accept and trust a person, they congregate around him and pay attention to him if he is gentle and kind. Whereas if a person were to be harsh and cold hearted the masses would flee from him even if he were to be an adviser to them, wanted good for them and was

---

554 It should be noted that the following meanings of the word are according to the Arabic language.
555 It should be noted that the meaning of harshness, in the context of this verse, carries only some of its linguistical meanings i.e. severe, stern and unsympathetic and not the meaning of bad manners.
556 *Lisaan al-'Arab: 9/321-322.*
557 *Mufradaat Ghareeb al-Quraan by Raaghib Al-Asfahaany: p.364.*
558 *Al-Mu'jam al-Waseet: 2/664.*
559 It should be noted that the following meanings of the word are according to the Arabic language.
560 *Lisaan al-'Arab: 10/408-410.*
561 *Fath ul-Baari Sharh Saheeh al-Bukhaari* by *Ibn Hajr al-'Asqalaany: 10/419.*

eager to protect their welfare. The saying of The Most High indicates what we have mentioned,

{And by the Mercy of Allaah, you dealt with them gently. And had you been severe and harsh hearted, they would have broken away from around you. So pardon them and seek forgiveness for them and consult them in the affairs…}.
[Aale-'Imraan: 159].

The meaning of this verse is; The Prophet (S.A.W) was gentle towards those who fled from the fighting in the battle of Uhud, he was not hard upon them rather he spoke to them softly. Allaah, The Most High, clarifies that he (S.A.W), did this through Allaah's support and that this gentleness was a mercy from Him, Glory be to Him, The Most High. His saying, The Most High,

{…And had you been severe and harsh hearted…}

…meaning, if you were, rough in speech, of a stern fiery nature, coarse in words and deeds, hard hearted, that is to say nothing affected it or anyone into showing mercy…

{…they would have broken away from around you…}

That is to say, they would have dispersed and scattered away from you until there would be nobody left because harshness and hard heartedness are qualities that turn people away, for they have no patience with such a person even if he may have many other good qualities. They would leave him even at their own loss, hence in your case, they would have lost your guidance and your *Da'wah* would not have reached their hearts.

{…So pardon them…}

…in that which concerns your rights.

{…and seek forgiveness for them…}

…in that which concerns the rights of The Most High, in completion of compassion upon them and for their refinement.[562]

385-The *Sunnah* of Allaah concerning kindness.

The *Sunnah* of Allaah concerning kindness and those who are kind is that He grants them, due to this quality, that which He does not grant those who are harsh. He who has been graced with kindness has been provided with the causes of good. Therefore he who has been deprived of it has been stripped of the causes of good. *Imaam* Muslim narrates in his *Saheeh*, the saying of the Prophet (S.A.W),

"He who is deprived of kindness is deprived of good."

---

[562] *Tafseer az-Zamakhshari: 1/431-432, Tafseer al-Qurtobi: 4/248-249, Tafseer Ibn Katheer: 1/420, Tafseer al-Aaloosi: 4/106, Tafseer ar-Raazi: 9/60-63* and *Tafseer al-Manaar: 4/199.*

Hence kindness is the cause of every type of good. Also in another *Hadeeth* narrated by *Imaam* Muslim in his *Saheeh*,

"Indeed Allaah is kind and He loves kindness. He gives upon kindness that which He does not give upon harshness or any other quality."

Al-Qaadhi said this means, objectives are achieved and goals are made easy, through this quality, which are not possible through other qualities.[563]

386-Allaah loves kindness.

Imaam Bukhaari narrates in his *Saheeh* the Prophet's saying (S.A.W),

"Indeed, Allaah loves kindness in all matters."[564]

Since Allaah loves kindness, a Muslim should also love it and display it in all his affairs, because it is essential that a Muslim love what Allaah loves and that he practices it.

387-The span of this desired kindness.

The kindness that is loved by Allaah is that which does not lead to the abandonment of any of His rights, The Most High. If kindness should lead to this then this type is not loved, rather it is hated. The Most High states, addressing the believers concerning the application of the punishment for adultery,

{…let not pity withhold you in their case concerning the religion of Allaah…}. [An-Noor: 2].

388-Kindness was from the manners of the Prophet (S.A.W).

The Prophet (S.A.W) was humble towards his companions and gentle with them, The Most High states,

{And be kind and humble to the believers who follow you.}. [Ash-Shu'araa: 215].

Meaning, be unpretentious and of a soft nature.[565] Furthermore The Most High has said,

{Verily, there has come unto you a Messenger from amongst yourselves. It grieves him that you should receive any injury or difficulty. He is anxious over you, for the believers full of pity, kind and merciful.}. [At-Tawbah: 128].

---

563 *Al-Minhaaj Sharh Saheeh Muslim* by *Imaam Nawawiy: 16/145.*
564 *Fath ul-Baari Sharh Saheeh al-Bukhaari* by *Ibn Hajr al-'Asqalaany: 16/145.*
565 *Tafseer az-Zamakhshari: 3/340.*

It is the concern of the Muslim to follow the Messenger of Allaah (S.A.W) in all his actions.

389-The Islamic group in relation to the *Sunnah* of Allaah concerning harshness and kindness.

It is essential that the Islamic group understand this *Sunnah* well, for if harshness would have scattered the people from around the Prophet (S.A.W) were it not that he was protected from this, then that they should disperse from the Islamic group if it adopts this quality is even more likely. The fact that the Islamic group, which is harsh in its methods, calls to Islaam and works for the welfare of the people does not avail it any, for the people will not respond to this. That which the Islamic group calls to will not enter their hearts except if their hearts incline towards the group, and this will not occur unless these hearts incline towards the callers of the group and this in turn will not occur unless such callers are gentle, kind and humble towards the people. Such callers should assist in all types of good, kindness and aid without any arrogance, harshness or bad manners. The people, as Sayyid Qutub says are in need of a merciful helper and outstanding guardian. They require seeing cheerfulness, tolerance and love that surrounds them and forbearance that can bear their ignorance, weakness and shortcomings. They are in need of a large heart that can give and is in no need of receiving from them, a heart that can carry their burdens and within which they will always find attention, protection, compassion and clemency.[566]

390-The need of the *Ameer* of the Islamic group to be kind towards the members.

It is essential that the *Ameer* of the Islamic group be kind towards the members and avoid any trait of harshness because they are always in need of a gentle *Ameer* who is kind, compassionate and humble towards them all. An *Ameer* who has a large heart, forbearing and pardons their mistakes and ignores their errors as long as this is possible according to the *Sharee'ah*. An Ameer who will subtlety indicate towards their mistakes without being blatant and who will look upon them as his own children or brothers and he will make them sense this from his words and actions. An *Ameer* who is eager for their welfare, protecting them from the detested and who will not hurl them into destruction, even if he sees from them zealousness and the love of sacrifice. This is because he works by the permission of the *Sharee'ah* and its command and not by the desire of the group's members. With such manners emanating from the *Ameer*, the group can function without any disarray and in unison.

391-The conclusion.

These are the chapters that Allaah has facilitated me to write, clarifying His *Sunan*, The Most High, concerning individuals, groups and nations. I have gathered this from His Book, the *Sunnah* of His Noble Prophet Muhammad (S.A.W) and from the statements of the scholars of *Tafseer* and knowledge. I hope that those who read these chapters should

---

[566] *Fee Dthilaal al-Quraan* by *Sayyid Qutub: 2/4/116.*

benefit from them and that they remember me in their *Du'aa*, for the *Du'aa* of a Muslim for his brother, without him knowing about it, is accepted. The Most High has said,

{Indeed, the believers are nothing else but brothers…}. [Al-Hujuraat: 10].

Also the Prophet (S.A.W) has said,

"The Muslim is the brother of a Muslim…"

I ask Allaah, The Most High, that He enables me to always serve His religion and clarify the concepts of His *Sharee'ah*. I ask Him that He make my deeds purely for His sake and that He rewards me for it on a day that…

{…neither wealth nor sons will avail.}. [Ash-Shu'araa: 88].

I ask Him that He guides the Muslims to what He loves and is pleased with. May He bless and send peace upon our Prophet Muhammad, his family and companions. All praise be for Allaah, Lord of existence.

The author,
Baghdad the 5th of Jumada al-Oola 1413 Hijry, 31/10/1992.

References

1-The Noble *Quraan*.
2-*Tafseer* al-Qurtobi.
3-*Tafseer* Ibn Katheer.
4-*Tafseer* az-Zamakhshari.
5-*Tafsser* ar-Raazi.
6-*Tafseer* Ibn al-'Araby al-Maaliky (*Ahkaam al-Quraan*).
7-*Tafseer* al-Aaloosi (*Rooh al-Ma'aany*).
8-*Tafseer al-Manaar* by Muhammad Rasheed Ridhaa.
9-*Tafseer* Sayyid Qutub (*Fee Dthilaal al-Quraan*).
10-*At-Tafseer al-Qayyim* by Ibn al-Qayyim.
11-*Fath ul-Baari Sharh Saheeh al-Bukhaari* by Ibn Hajr al-'Asqalaany.
12-'*Umdat ul-Qaary Sharh Saheeh al-Bukhaari* by Al-'Ayny.
13-*Al-Minhaaj Sharh Saheeh Muslim* by *Imaam* Nawawiy.
14-*Tuhfatul Ahwadthi Sharh Jaami' at-Tirmidthee* by Muhammad 'Abdur-Rahmaan Ibn 'Abdur-Raheem al-Mubaarakfoory.
15-*'Awn al-Ma'bood Sharh Sunan Aby Daawood* by Abu Tayyib Muhammad Shamsul-Haq al-Adtheem Aabaady.
16-*Al-Jaami' as-Sagheer* by Suyooti.
17-*Faydh Al-Qadeer Sharh Al-Jaami' as-Sagheer* by Manaawee.
18-*At-Taaj al-Jaami' Lil-Usool min Ahaadeeth ar-Rasool* by Mansoor 'Ali Naasif.
19-*Majmu' al-Fataawa* by Sheikh ul-Islaam Ibn Taymiyyah.
20-*Fataawa Ibn Taymiyyah*. Farajullah Zaki al-Kurdy al-Azhary edition.
21-*Iqtidhaa as-Siraat al-Mustaqeem li-Mukhaalifah Ashaab al-Jaheem* by Ibn Taymiyyah.
22-*Risaalah al-Amr bil-Ma'roof wan-Nahiy anil-Munkar* by Ibn Taymiyyah.
23-*Al-Mughni* by Ibn Qudaamah al-Hanbaly.
24-*Al-Muwaafaqaat* by Shaatiby.
25-*Madaarij as-Saalikeen* by Ibn al-Qayyim.
26-*Al-Bidaayah wan-Nihaayah* by Ibn Katheer.
27-*Muqaddimah Ibn Khaldoon.*
28-*Al-'Aqd al-Fareed* by Abu 'Umar Ahmad Ibn Muhammad Ibn 'Abdi Rabbihi.
29-*An-Nihaayah fee Ghareeb al-Hadeeth* by Ibn Atheer.
30-*Lisaan al-'Arab* by Ibn Mundthoor.
31-*Mufradaat Ghareeb al-Quraan* by Raaghib Al-Asfahaany.
32-*Basaair Dthawi at-Tamyeez fee Lataaif al-Kitaab al-Azeez* by Feeroze-Aabaady.
33-*Al-Mu'jam al-Waseet.*

Contents

1-Introduction.
2-The first perspective of these general laws.
3-That which is indicated by this perspective of the laws.
4-Evidence from the *Quraan* indicating towards this perspective of the laws.
5-From the qualities of these laws is permanence and continuity.
6-Man's knowledge represents his knowledge of these laws.
7-The tools by which these laws come to be known.
8-The methods of identifying the general laws according to this first perspective.
9-The second perspective of these general laws.
10-Are such laws contained within the *Sharee'ah*?
11-The definition of the word "*Sunnah*".
12-The chosen definition of the phrase 'The *Sunan* of Allaah'.
13-The *Sunan* of Allaah are the general laws.
14-The *Sunan* of Allaah are permanent, regular and general.
15-The method of acquiring knowledge of the *Sunan* of Allaah.
16-Reporting the *Sunan* of Allaah in various fashions.
17-The importance of studying the *Sunan* of Allaah.
18-The aim in writing this book.
19-The methodology of this work and its chapters.

Chapter One

The *Sunnah* of Allaah concerning causes and effects.

[The law of causes]

20-The meaning of the word '*Subub'*, linguistically.
21-Everything occurs due to a cause.
22-An old article of mine concerning the law of causes.
23-Causes and effects are from the actions of Allaah.
24-Effects are due to their causes and not because of their mere presence.
25A-A response to those who do not consider causes.
25B-Repetition of this doubt and its refutation.
26-For causes to have effects there must be fulfilment of conditions and absence of impediments.
27-Causes and the Decree and Destiny of Allaah.
28-Causes and reliance upon Allaah.
29-Pursuit of causes does not negate reliance upon Allaah.
30-Reliance upon Allaah in conjunction with undertaking causes.
31-The *Sunnah* of Allaah concerning causes and their relation to other *Sunan*.

Chapter Two

The *Sunnah* of Allaah concerning the following of His guidance and the abandonment of it.

[The law of guidance and misguidance]

32-The guidance of Allaah is the only guidance.
33-The guidance of Allaah is Islaam.
34-He who leaves the guidance of Allaah, Allaah abandons him to his choice.
35-A warning for he who follows other than the guidance of Allaah.
36-No grief or fear is upon the follower of Allaah's guidance.
37-A good life for the follower of guidance and a life of hardship for the one who shuns it.
38-The *Sunnah* of Allaah concerning the follower of His guidance and its evidence.
39-The *Sunnah* of Allaah concerning the one who shuns His guidance and its evidence.
40-He who shuns Allaah's guidance is assigned a devil.

Chapter Three

The *Sunnah* of Allaah concerning the struggle between the truth and falsehood.

[The law of struggle]

41-The meaning of the word '*Haqq',* linguistically.
42-The meaning of the word '*Baaṭil',* linguistically.
43-The definitions of the terms: 'The truth' and 'falsehood'.
44-The meaning of the word '*Tadaafu''*, struggle or fight linguistically.
45-What is intended by the terms 'The truth' and 'Falsehood' and the struggle between the two.
46-The struggle between the truth and falsehood is the struggle between their followers.
47-The inevitability of the struggle between the truth and falsehood.
48-Falsehood possesses power that causes it to transgress.
49-The truth must be armed with power in order to protect it.
50-The *Sunnah* of Allaah concerning the struggle between the truth and falsehood.
51-The *Sunnah* of Allaah concerning His granting of victory to the believers does not vary.
52-Excerpts from the *Quraan* regarding the *Sunnah* of Allaah concerning His granting of victory to the believers.
53-The victory of the believers could be delayed for a greater victory.
54-The believers could sustain injuries and enemy domination before their victory.
55-Necessary factors for the victory of the believers and its obstacles.
56-Firstly: *Eemaan*, belief.
57-The current situation of the Muslims does not contradict the *Sunnah* of Allaah concerning His granting of victory to the believers.
58-*Eemaan* and material factors effecting victory.
59-Material power has its effect upon the hearts.
60-Secondly: From the factors that lead to victory is the fear of Allaah, *Taqwa*.
61-The advice of 'Umar to his soldiers, to have *Taqwa* of Allaah.
62-Thirdly: From the factors that lead to victory is assistance of the religion.

63-Group organization in order to assist the religion of Allaah.
64-Fourthly: From the factors that lead to victory are *Jihaad* and the preparation of strength.
65-Neglecting *Jihaad* invites punishment.
66-That which is said to the one who sits back or lazes from *Jihaad*.
67-Preparation of power for *Jihaad*.
68-The meaning of power and that which produces it.
69-Preparation of power is an obligation of Islaam.
70-To prepare trained soldiers is part of the preparation of power.
71-It is compulsory that the power of the Muslims strikes fear into the enemy.
72-Fifthly: From the factors that lead to victory are patience, endurance and guarding the borderlines.
73-That which assists in having patience and endurance with the enemies.
74-Sixthly: From the factors that lead to victory is the remembrance of Allaah.
75-Seventhly: From the factors that lead to victory is taking precautions.
76-The Muslim commanders should order that precaution be taken as well as the other factors that lead to victory.
77-The obstacles to victory.
78-Firstly: Dispute and disagreement.
79-Secondly: Delusion and showing off.
80-Victory is from Allaah only.
81-The victory of the Islamic group.
82-The strength that the Islamic group must prepare.
83-The Islamic group must avoid dispute and difference.
84-It is upon the Islamic group to avoid showing off and doubted matters.

Chapter Four

The *Sunnah* of Allaah concerning trials and tribulations.

[The law of tribulation]

85-The meaning of the word '*Fitnah',* linguistically.
86-The meaning of the word '*Balaa'* tribulation.
87-Summarising the meanings of the words, '*Fitnah'*, trial and '*Balaa'*, tribulation.
88-It is from the *Sunnah* of Allaah to test with evil and good.
89-The various types of tribulation with evil.
90-Testing the people with the décor of this worldly life.
91-Testing the people by causing them to vary in prosperity.
92-From the *Sunnah* of Allaah is the tribulation and testing of the believers with hardship.
93-Testing the believers with *Jihaad*.
94-Testing the believers with various types of harm.
95-The most extensively tried with tribulations from amongst mankind are the Prophets and then those similar to them in virtue.
96-The explanation of these two *Hadeeth* concerning the most extensively tried with tribulations from amongst mankind.
97-What is derived from these two *Hadeeth* concerning the most extensively tried with tribulations from amongst mankind.

98-The explanation of this general *Sunnah*.
99-Tribulation of the disbelieving nation.
100-From the tribulations of the disbelieving nations.
101-The *Fitnah* of the one who professes *Eemaan*.
102-The *Fitnah* of favours and bestowments.
103-The *Fitnah* of wealth and children.
104-Allaah alone is the one who solitarily tests His slaves.
105-Seeking refuge in Allaah from *Fitan*.
106-The testing of the Islamic group.
107-Tribulation of the Islamic group distinguishes and purifies its members.
108-The wisdom behind testing the Islamic group with tribulations.
109-From the tribulations of the Islamic group is the loss of its *Ameer*.
110-A warning from inducing trials or seeking them.
111-Firstly: The Islamic group hastening trials due to its ignorance.
112-Do not wish to encounter the enemy.
113-War is deception.
114-The summary of that which is derived from the two *Hadeeth*.
115-Secondly: The Islamic group seeking tribulations in order to show off.
116-The exposing of the Islamic group, which shows off.
117-The Islamic group can possibly perpetrate the same action as he who fights in order to be heard off and in seeking to show off.
118-Actions that are performed purely for Allaah's sake are the ones accepted by Him.
119-It is not befitting for a Muslim that he should humiliate himself.
120-Thirdly: The Islamic group's misconception can carry it to induce tribulations upon itself.
121-An objection and its refutation.
122-A final reminder for the Islamic group.

Chapter Five

The *Sunnah* of Allaah concerning injustice and oppressors.

[The law of injustice].

123-The meaning of '*Zulm',* linguistically.
124-The definition of '*Zulm'* according to the *Sharee'ah*.
125-'*Zulm'*, transgression is the opposite of ''*Adl'*, justice.
126-The chosen definition of ''*Adl*'.
127-The prohibition of injustice in everything and for every person.
128-The repentance of the oppressor, does this save him from punishment in the next world?
129-The oppressor's punishment in this world.
130-An appendage and extra clarification.
131-From the punishment of an oppressor is his domination by another oppressor.
132-Oppressors will never prosper.
133-The destruction of a nation due to its injustice.
134-The destruction of an unjust nation after its limited term.

135-The *Sunnah* of Allaah is regular concerning the destruction of the unjust nation.
136-A State might remain in existence whilst holding to disbelief but not if it is unjust.
137-The statement of Ibn Taymiyyah concerning the destruction of the unjust State despite the fact that it is Islamic.
138-From the injustice that leads to destruction is prejudice in the implementation of laws.
139-Explaining why injustice causes the destruction of a State.
140-From the effects of injustice is ruin of the land.
141-Delaying the punishment of the oppressors.
142-Methods of protecting the *Ummah* from the punishment of injustice.
143-Firstly: Condemnation of the oppressor.
144-Secondly: Refusing to yield to the oppressor.
145-Thirdly: The showing of aversion towards those who are unjust.
146-Fourthly: An oppressor is not to be assisted in his injustice.
147-Fifthly: An oppressor is not to be assisted into remaining in power.
148-The Islamic group and the *Sunnah* of Allaah concerning injustice and oppressors.
149-What the Islamic group should always remember and never forget.
150-It is incumbent upon the Islamic group to beware of inclining towards oppressors.
151-An exception to the danger of entering upon oppressors.
152-It is not permissible to expand and hasten into taking this exemption.
153-The recompense of inclining towards those who are unjust.
154-It is compulsory upon the Islamic group to enlighten the *Ummah* towards its shortcomings and obligations.
155-A warning for the people from committing disbelief due to injustice.

Chapter Six

The *Sunnah* of Allaah concerning differing and those who differ.

[The law of differing]

156-The meaning of '*Ikhtilaaf*', linguistically.
157-The definition of '*Ikhtilaaf*', according to the *Sharee'ah*.
158-Islaam forbids differing.
159-Benefits derived from the prohibition of differing.
160-The occurrence of difference between the Muslims.
161-The wisdom behind warning against difference despite the inevitability of its occurrence.
162-The destruction of a nation due to differing.
163-The differing that destroys a nation is the blameworthy type.
164-The differing of the scholars of *Fiqh* is not from the blameworthy type.
165-An explanation for why a nation is destroyed through differing.
166-Weakness of the *Ummah* due to differing despite the fact that some disputants are correct whilst others have good intentions.
167-Differing weakens the Islamic group and destroys it.
168-Preventing destruction by the prevention of division.
169-The ways of preventing differing and division.
170-Firstly: The prevention of difference occurring between the *Ummah* and its rulers.

171-Differing with the tyrannical ruler.
172-Differing with the disbelieving ruler.
173-Secondly: Differing amongst the individuals of the *Ummah* and its prevention.
174-A: The differing of the followers of the different *Madthhabs*.
175-Safeguarding from this type of differing.
176-The dispute between those who believe in *Taqleed* and those who refute its permissibility.
177-Safeguarding from this type of differing.
178-The ignorant claiming the ability to perform *Ijtihaad*.
179-It is not permissible to denigrate the *Imaams* of the *Madthhabs*.
180-We respect the scholars, however we do not believe that they are free of mistakes.
181-An obligatory act is not to be left in order to perform a *Sunnah*.
182-The dispute between those who concentrate upon the study of *Fiqh* and the *Soofies*.
183-Avoiding such dispute.
184-Thirdly: The disputes between the various Islamic groups.
185-Unifying these groups.
186-The sphere of work is vast for those who want to work sincerely.
187-Fourthly: Dispute between the members of an Islamic group.
188-The harm of dispute upon the Islamic group.
189-The method of avoiding such dispute.
190-The *Ameer* is a requirement of the Islamic group and he can prevent dispute.
191-The group should select its *Ameer*.
192-It is obligatory upon the group to obey the one selected as the *Ameer*.
193-The *Ameer* is instated in order that he be obeyed and for him to prevent disagreement.
194-Obedience of the *Ameer* is obedience of Allaah and His Messenger.
195-The *Ameer* is not to be obeyed in disobedience to Allaah.
196-The definition of disobedience in which the *Ameer* should not be obeyed.
197-The *Ameer* holding to the principle of *Shoora* is a means of preventing dispute.
198-Is the outcome of *Shoora*, consultation, obligatory upon the *Ameer* or is he at free choice?
199-The result of taking these precautions, which prevent dispute.

Chapter Seven

The *Sunnah* of Allaah concerning those who are equal and those who are different.

[The law of equality and opposites]

200-What is intended by the phrases; those who are equal and those who are different.
201-Equality and difference concerning consequences and rulings.
202-The saying of Ibn Taymiyyah concerning those who are equal and those who are different.
203-Evidence sustaining the law of equality and opposites;
The first proof: Contemplation over the conditions of the disbelievers.
204-The second proof: Taking heed from the destruction of the stronger disbelievers.
205-The third proof: The good and the bad are not equal.

206-Those who share the same causes of punishment are all punished.
207-Firstly: Allaah is severe in punishment to whosoever changes His blessings.
208-What is intended by Allaah's favour and its exchange.
209-Secondly: Allaah punishes whosoever contravenes part of His *Sharee'ah*.
210-Thirdly: Punishment for attempting to fraud the *Sharee'ah* of Allaah.
211-Taking the believers as enemies causes disgrace and destruction.
212-Fifthly: Every transgressor shall suffer the consequence of transgression.
213-Sixthly: He who angers Allaah shall taste His punishment.
214-Seventhly: Punishment descends upon those who deserve it regardless of their power.
215-The end of the disbelievers is one.
216-Recompense of criminals and those who deny the truth is similar to the recompense of their counterparts from amongst the previous nations.
217-There is no equality between a believer and a disbeliever.
218-There is no comparison between a believer and a disbeliever even if the disbeliever does good deeds.
219-Levels of superiority between righteous deeds.
220-Evidence for the superiority of certain deeds.
221-The superiority of some believers due to the superiority of their deeds.
222-The categories of the believers due their superiority.
223-Succession in the Earth for those who deserve it.
224-The nature of this succession of the believers in the Earth.
225-The conditions of this succession.
226-Succession is granted to all those who realise the conditions.
227-The extent of succession in the land is directly proportional to fulfilment of its conditions.
228-Equality in illegibility of victory is due to equality in its causes.
229-Sharing the same reward is due to sharing its same causes.

Chapter Eight

The *Sunnah* of Allaah concerning extravagance and the extravagant.

[The law of extravagance]

230-The meaning of '*Taraf*' and '*Mut-rif*', linguistically.
231-Three characteristics of extravagance and the extravagant.
232-From the customs of the extravagant is to hasten in denying and rejecting the truth.
233-Their argument for denying the Prophets.
234-The methodology of the extravagant in life
235-The stance of the extravagant towards the Islamic group and vice versa.
236-The recompense of the extravagant.
237-The destruction of a nation due to the disobedience of extravagant individuals.

Chapter Nine

The *Sunnah* of Allaah concerning transgression and transgressors.

[The law of transgression]

238- The meaning of '*Tughyaan'*, linguistically.
239-The meaning of '*Tughyaan'* according to the *Sharee'ah*.
240-Examples illustrating the meanings of '*Tughyaan'* according to the *Sharee'ah*.
241-What causes a person to transgress.
242-The first type: Transgression caused by wealth.
243-The second type: Transgression caused by authority.
244-An example of the transgression of authority.
245-Transgression of authority and the claim to lordship.
246-What this claim of lordship entailed.
247-Transgression in authority entails the oppression of the people.
248-The recompense of those who transgress in authority.
249-The *Sunnah* of Allaah concerning transgressors.
250-Who receives admonition from the *Sunnah* of Allaah concerning transgressors?
251-The Islamic group and the transgression of authority.
251-The Islamic group and the transgression of authority.
253-Firstly: Advising the ruler.
254-Secondly: Enlightening the *Ummah* as to its obligation towards the tyrannical ruler.
255-Further enlightenment for the *Ummah.*
256-Enlightening the *Ummah* towards the obligation of treating the helpers of a tyrant like the tyrant himself.
257-The Muslim has an Islamic personality.

Chapter Ten

The *Sunnah* of Allaah concerning ingratitude towards blessings and their exchange.

[The law of blessings and their exchange]

258- The meaning of '*Ne'mah'*, linguistically.
259-A summary of the meaning of the word '*Ne'mah'*, blessing.
260-Ingratitude towards blessings.
261-The *Sunnah* of Allaah concerning ingratitude towards blessings: Firstly: Punishment of such ingrates with famine and fear.
262-Secondly: The destruction of ingrates and their homes.
263-Thirdly: The destruction of the ingrates crops and fruits.
264-The *Sunnah* of Allaah concerning the exchange of blessings.
265-Another verse from the *Quraan* indicating towards this *Sunnah*.
266-The Islamic group and the *Sunnah* of Allaah concerning the exchange of blessings.

Chapter Eleven

The *Sunnah* of Allaah concerning sins and evil actions.

[The law of sins and evil actions]

267-The definitions of ‘sin’ and ‘evil actions’.
268-Disobedience and its relation with sins.
269-Whosoever perpetrates evil shall receive the recompense thereof.
270-The recompense for an evil action is similar to it.
271-Allowing evil is a sin, which necessitates a general punishment.
272-The reason for this general punishment.
273-An objection and it refutation.
274-A question and its answer.
275-The disbelievers fear the believers, due to their disbelief.
276-Sins destroy their perpetrator.
277-A nation is destroyed because of it sins despite the fact that it is powerful.
278-Sins weaken the defence of the believer against Shaytaan.
279-Sins are the causes of disasters.
280-Those calamities that are not caused by sins.
281-The correct stance concerning disasters that afflict the individual and the Islamic group.
282-Firstly: Recognition of the causes of disasters.
283-Secondly: To blame one’s self and not others.
284-The benefit behind blaming one’s self and not others.
285-Thirdly: Protection against disasters.
286-Fourthly: Striving in the face of calamities in combination with patience.
287-Striving in the face of disaster does not contradict patience.

Chapter Twelve

The *Sunnah* of Allaah concerning *Eemaan, Taqwa* and pious deeds.

[The law of *Eemaan, Taqwa* and pious deeds]

288- The definition of ‘*Taqwa’.*
289-The definition of ‘*Eemaan’.*
290-The definition of ‘Pious deeds’ or ‘work’.
291-From the fruits of *Taqwa* is the ‘*Furqaan’*, criterion, bestowed to those who fear Allaah.
292-Whosoever fears Allaah, He will make an exit for him.
293-Allaah is with those who fear Him.
294-Allaah’s assistance in war for those who fear him.
295-Prosperity is attained through *Eemaan* and *Taqwa*.
296-The reward of the believer who fears Allaah is in this world and the next.
297-Allaah grants victory to the believers.
298-Allaah’s deliverance of the believers.
299-The believers are the victors.
300-There is no way for the disbelievers over the believers.
301-Handsome affluence for the believer who fears Allaah.
302-Increased productivity and strength through *Eemaan* and *Taqwa*.

303-The believers shall inherit the Earth.
304-The believer who strives shall not be deprived of the fruits of his efforts.
305-With *Eemaan* and righteous deeds a good life is achieved.
306-What is intended by 'righteous deeds'.
307-The condition of *Eemaan* accompanied by righteous deeds.
308-Is this 'good life' in this world or the next?
309-What is intended by 'a good life'.
310-'A good life' is realized through many things.
311-The good life of a believer does not decrease his reward in the Hereafter.

Chapter Thirteen

The *Sunnah* of Allaah concerning the inducement to an evil end.

[The law of inducement]

312-The meaning of '*Istidraaj'*, linguistically.
313-The meaning of '*Istidraaj'*, inducement according to the scholars of *Tafseer*.
314-Inducement of the disbelievers and the disobedient to an evil end.
315-Inducement of those who deny the truth to an evil end.
316-The inducement of nations to an evil end.
317-The general *Sunnah* of Allaah concerning those who are induced to an evil end.
318-The admonition that should be received from the *Sunnah* of Allaah concerning those who are induced to an evil end.
319-Fear of being induced to an evil end.

Chapter Fourteen

The *Sunnah* of Allaah concerning plots and those who plot.

[The law of plots]

320-The Definition of a plot.
321-The selected definition of 'a plot'.
322-The various types of plots.
323-The context of the word 'plot' is in relation to Allaah, The Most High.
324-Plotting is prevalently used in regards to evil.
325-Leaders are usually those who plot.
326-Why are the wicked ones leaders of society?
327-Why do the wicked ones plot against the people?
328-The various types of evil plots.
329-The various types of evil plots and their nature.
Firstly: Murder, imprisonment and exile.
330-Secondly: Inciting the people to harm the Messengers and their followers.
331-Thirdly: Hindering the people from the *Da'wah* of the truth.
332-The various types of evil plots in relation to those targeted.

Firstly: Evil plots against the Messengers and their followers.
333-Secondly: Plotting against the weak.
334-The punishment of the wicked plotters.
335-Evil plots encompass only those who make them.
336-A question and its answer.
337-Concluding the answer to the question.
338-The punishment for evil plotting is in this world and in the next.
339-The punishment of those who plot is in ways, which they do not perceive.
340- Exposing the affair of the plotters.
341-Allaah is faster at plotting.
342-Unto Allaah belongs all plots.
342-None feel secure from Allaah's plots except a losing people.
343-The lesson to be drawn from Allaah's *Sunnah* concerning plots and plotters.
344-The lesson that the Islamic group should learn.

Chapter Fifteen

The *Sunnah* of Allaah concerning the seeking of this world or the next.

[The law of seeking the worldly life or the next]

345-What is intended by 'the seeking of this world or the next.'
346-The *Sunnah* of Allaah concerning the seekers of this world.
Firstly: In regards to their share of it.
347-Secondly: He repays the reward for their deeds in this world.
348-Those about which the verse of repayment for deeds in this world was revealed.
349-What the seekers of this world gain from it.
350-The *Sunnah* of Allaah concerning the seekers of the Hereafter.
351-An increase in reward for the person who works for the next world.
352-Is it possible to combine seeking this world and the next?
353-The *Tafseer* of this verse that combines the seeking this world and the next.
354-The conditions of combining the seeking of this world and the next.
355-A practical example of combining the intention of seeking this world and that of seeking the next.
356-Firstly: The statements of the scholars of *Tafseer* concerning the saying of The Most High, **{Seek with that which Allaah has bestowed upon you, the home of the Hereafter…}. [Al-Qasas: 77].**
357-Secondly: The statements of the scholars of *Tafseer* concerning the saying of The Most High, **{… and forget not your portion of this world…}. [Al-Qasas: 77].**
358-Thirdly: The statements of the scholars of *Tafseer* concerning the saying of The Most High, **{…and do good as Allaah has been good to you…}. [Al-Qasas: 77].**

Chapter Sixteen

The *Sunnah* of Allaah concerning the provisions of His slaves.

[The law of provisions]

359-The meaning of '*Rizq'*, linguistically.
360-The intended meaning of 'provision' in our research.
361-Allaah is The Provider, The All Powerful and The Most Strong.
362-Verses, which indicate that Allaah, The Most High, is The Provider.
363-Seek your provision from Allaah.
364-The *Sunnah* of Allaah concerning the provisions of His slaves.
365-Laboring in order to achieve provisions.
366-To gather firewood rather than beg from the people.
367-Striving to seek sustenance does not contradict reliance upon Allaah.
368-Earning lawful wealth is like *Jihaad*.
369-Blessed provisions.
370-Allaah provides for the believer and the disbeliever.
371-Enjoying good provisions.
372-A guideline concerning enjoyment of good provisions.
373-Wealth, in its self does not bring its owner closer to Allaah.
374-Expansion and constriction of provisions and what this indicates.
375-Some of the wisdom behind the varying levels of provisions.
Firstly: So that you may aid one another.
376-Secondly: In order to prevent transgression.
377-The believer does not worry about this variation of provisions.
378-A warning against misunderstanding.
379-The stance of a Muslim towards the *Sunnah* of Allaah concerning provisions.
380-Firstly: The stance of a Muslim if he is granted extensive provisions.
381-The stance of a Muslim if he is restricted in his provisions.

Chapter Seventeen

The *Sunnah* of Allaah concerning harshness and kindness.

[The law of harshness and kindness]

382-The meaning of 'harshness', linguistically.
383-The meaning of 'kindness', linguistically.
384-The *Sunnah* of Allaah concerning harshness.
385-The *Sunnah* of Allaah concerning kindness.
386-Allaah loves kindness.
387-The span of this desired kindness.
388-Kindness was from the manners of the Prophet (S.A.W).
389-The Islamic group in relation to the *Sunnah* of Allaah concerning harshness and kindness.
390-The need of the *Ameer* of the Islamic group to be kind towards the members.
391-The conclusion.